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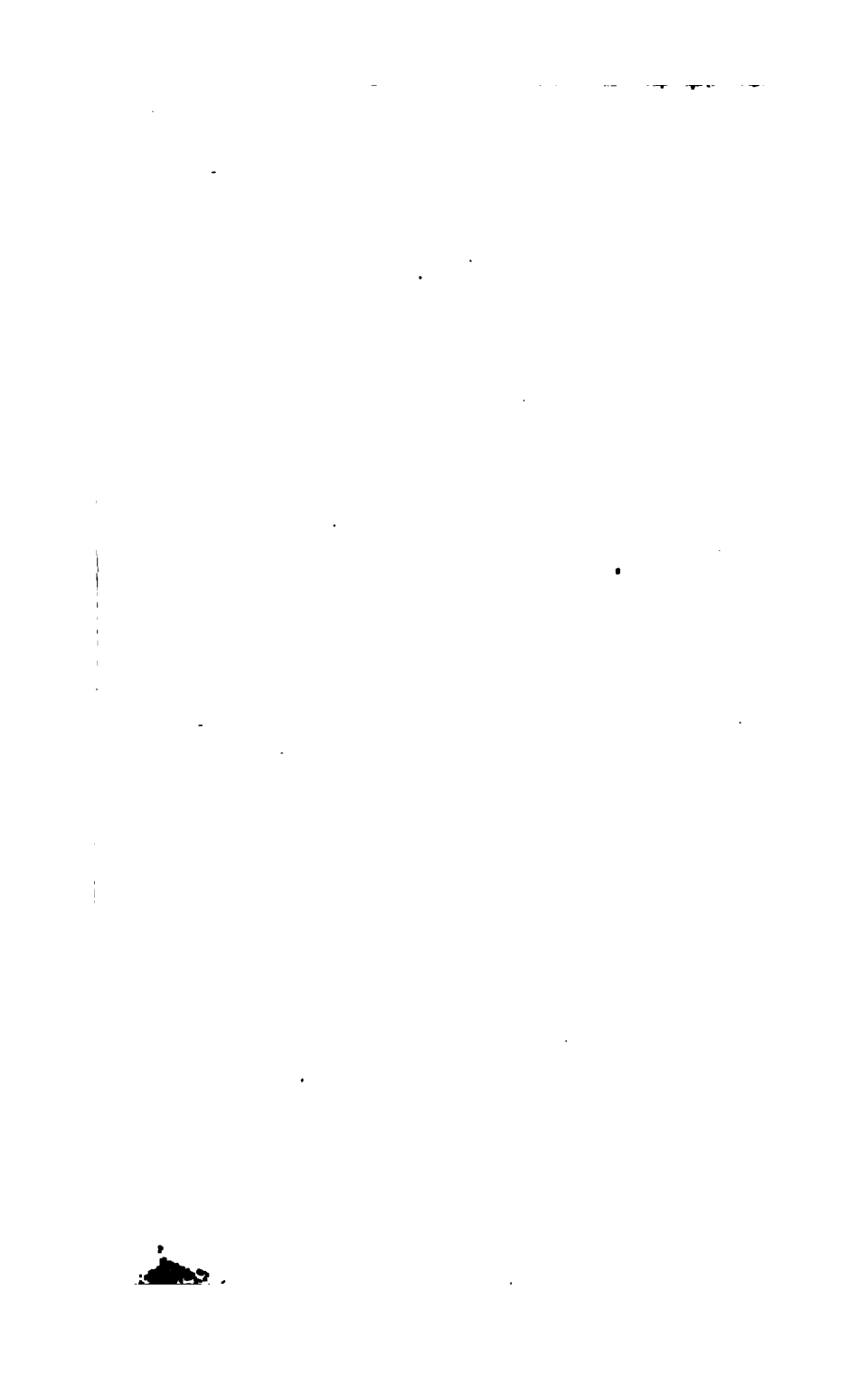
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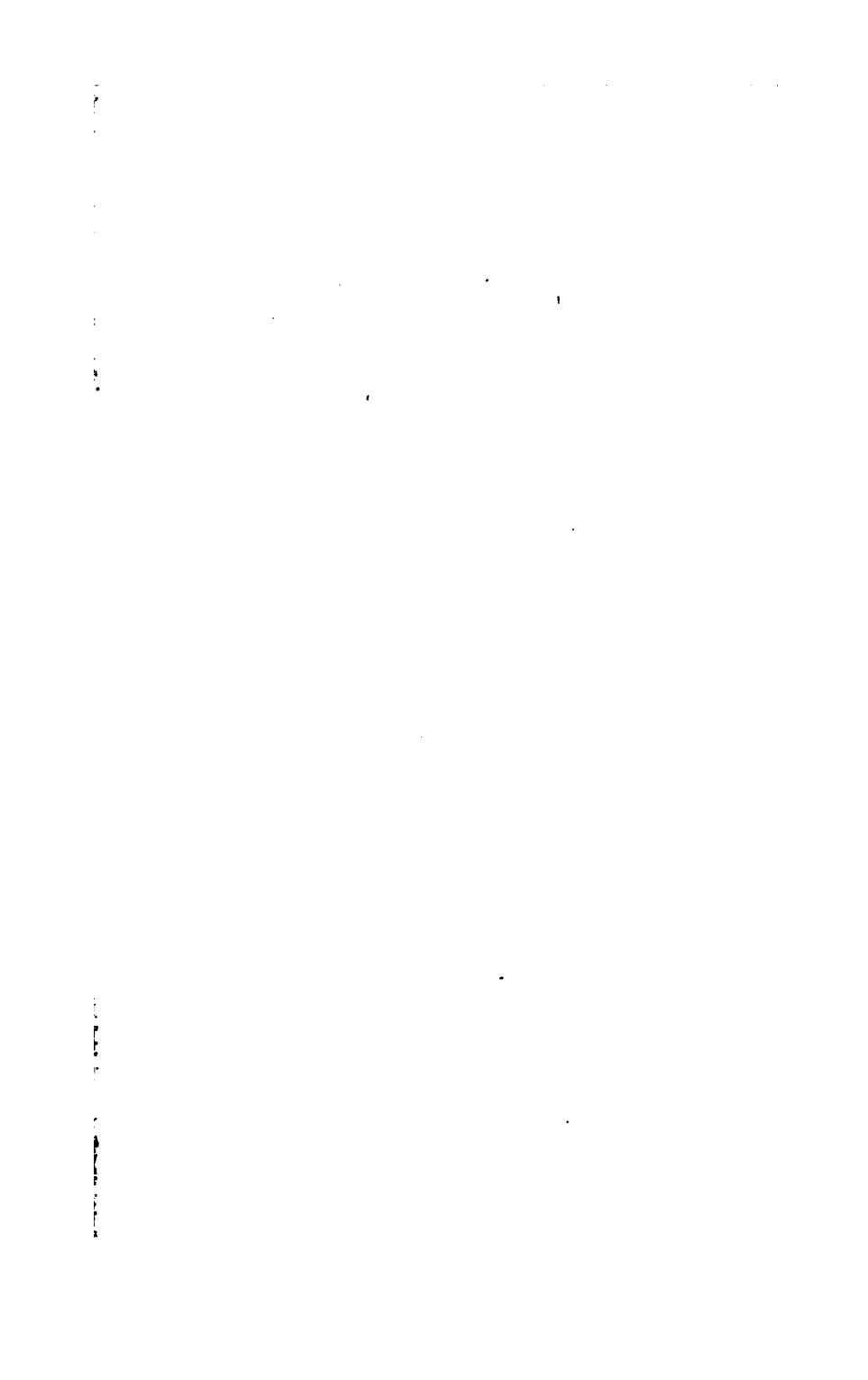
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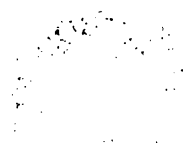


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THE
CHURCHMAN'S MAGAZINE
AND
VILLAGE CHURCHMAN,
FOR
THE YEAR OF OUR LORD
1845.



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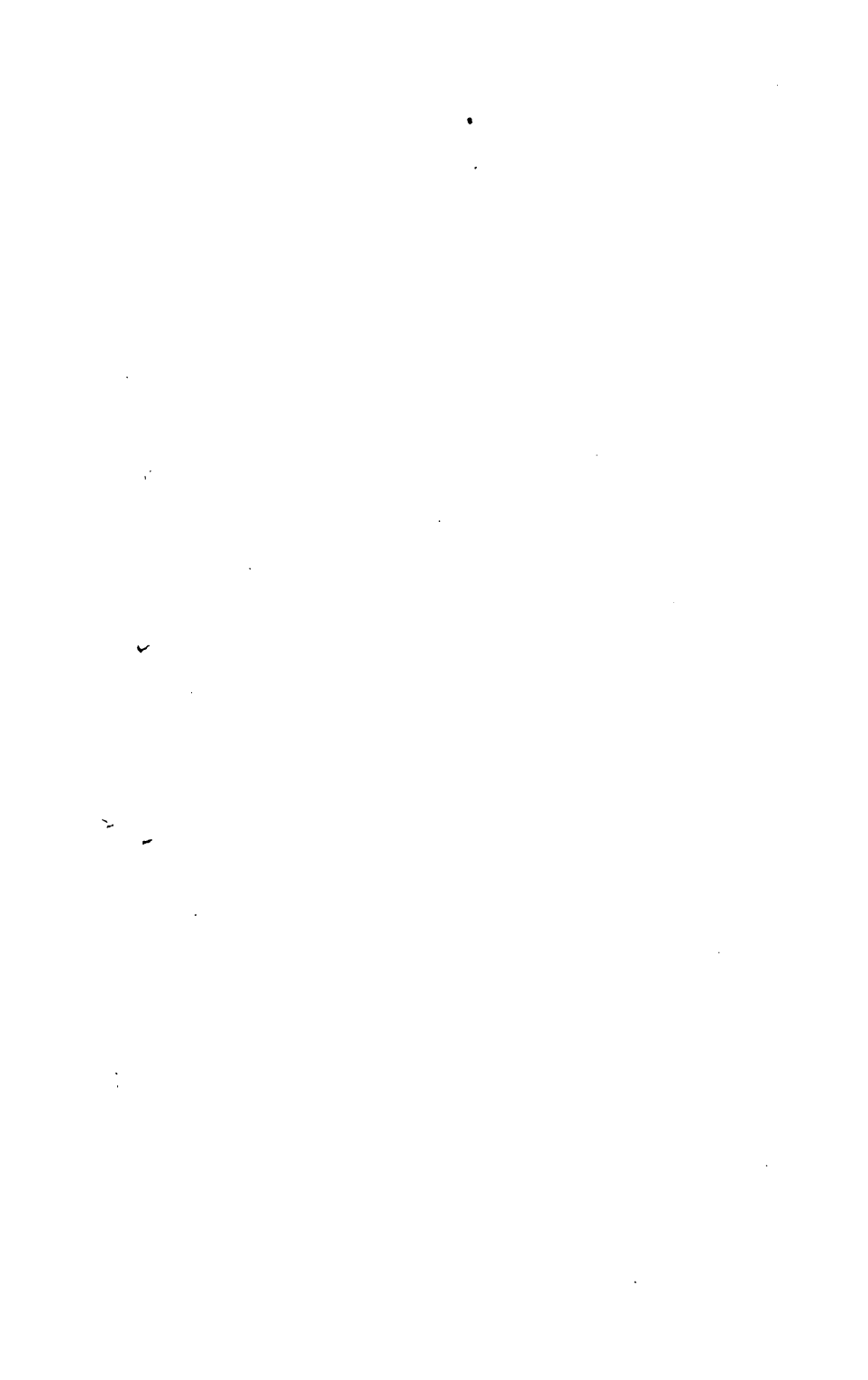
REV. JOSHUA FAWCETT, M.A.,

INCUMBENT OF WISBEY, BRADFORD, YORK,

AND DOMESTIC CHAPLAIN TO THE RIGHT HONOURABLE THE LORD DUNSANY.

LONDON:
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THE
CHURCHMAN'S MAGAZINE
 AND
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NEW SERIES.]

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Tewkesbury Abbey.

TEWKESBURY, which is a place of great antiquity, is supposed to have derived its name from *Theot*, a Saxon recluse, who, during the latter period of the Octarchy, founded a hermitage here, where he lived in solitude and devotion, and from whom it was called *Theotisberg*, from which its present appellation is derived. In 715, a monastery was founded here by the two brothers Odo and Dodo, dukes of Mercia, and dedicated to the Virgin Mary, which, after having experienced great injury during the Danish wars, became a cell to the Abbey of Cranborne, in Dorsetshire. After the conquest, Robert Fitz-Hamon, who attended William in his expedition to Britain, enlarged the buildings of this monastery, and so amply augmented its possessions, that the monks of Cranborne removed, in 1101, to Tewkesbury, which they made the principal seat of their establishment; it subsequently was raised into an abbey of Benedictine monks, and continued to flourish till the dissolution, at which time its revenue was estimated at 1,598*l.* 1*s.* 3*d.*

The present parish church, dedicated to St. Mary, was formerly the collegiate church of the ancient monastery. It is a

circular structure, chiefly in the Norman style of architecture, with a richly ornamented tower rising from the centre, and supported on four massive piers with circular arches. The nave and choir are separated from the aisles by cylindrical columns and circular arches: the former is lighted by a range of clerestory windows in the later style, inserted in the Norman arches of the triforium; and the latter by windows in the decorated style, with rich tracery, and embellished with portions of ancient stained glass. The windows of the aisles and transepts are decorated, and of later date; whilst the west window is an insertion of later Gothic, within a very capacious Norman arch. The roof is richly grained. The east end of the choir is hexagonal, and contains several chantry chapels. There are some remains of a chapter-house, which now form a school-house. There are some monuments in the church, from the earliest period of the decorated to the latest period of the perpendicular style of architecture, among which are several to the early patrons of the abbey.

The living is a vicarage in the archdeaconry and diocese of Gloucester, endowed with 400*l.*, private benefaction, and 600*l.* royal bounty, and in the patronage of the crown.

Bible Notes.

NO. I.—MONEY.

“ALTHOUGH the Scriptures frequently mention gold, silver, brass, certain sums of money, purchases made with money, and money of a certain weight; yet the use of coin or stamped money appears to have been of late introduction among them. Calmet is of opinion that the ancient Hebrews took silver and gold only by weight, and that they regarded the purity of the metal, and not the stamp. The most ancient mode of carrying on trade, unquestionably, was by way of barter, or exchanging one commodity for another—a custom which obtains in some places even to this day. In process of time such metals as were deemed the most valuable were received into traffic, and were weighed out; until the inconveniences of this method induced men to give to each metal a certain mark, weight, and degree of alloy, in order to determine its value, and save both buyers and sellers the trouble of weighing and examining the metal. In some cases the earliest coins bore the impression of a particular figure: in others they were made to resemble objects of nature. The coinage of money was of late date among the Persians, Greeks, and Romans. The Persians had none coined before the reign of Darius, the son of Hystaspes; nor had the Greeks (whom the Romans most probably imitated) any before

the time of Alexander. We have no certain vestiges of the existence of coined money among the Egyptians before the time of the Ptolemies; nor had the Hebrews any coinage until the government of Judas Maccabeus, to whom Antiochus Soter, King of Syria, granted the privilege of coining his own money in Judea. Before these respective times, all payments were made by weight; this will account for one and the same word (*shekel*; which comes from *shakel* to weigh), denoting both a certain weight of any commodity, and also a determinate sum of money."—Horne.

In harmony with the foregoing remark, that money was, in the first instance, weighed, and not counted, we find the earliest mention of it in Scripture on this wise:—"Abraham weighed to Ephron the silver, &c." (Gen. xxiii. 16). When the sons of Jacob were returning from Egypt, they found their "money in full weight." (Gen. xlii. 21). Jeremiah "weighed him the money in the balances"—that is, the money which he gave for his cousin's field. (Jer. xxxii. 10).

Among the ancients, the way of reckoning their money was by *talents*. So did the Hebrews, the Babylonians, and the Romans reckon; and of these talents they had subdivisions, which were usually in *minas* and *drachmas*. The Hebrews had, besides these, their *shekels* and *half-shekels*, or *bekas*; and the Romans their *denarii*, which were of the same value with the drachms of the Greeks. Taking as a standard the Hebrew *drachma* to be of the value of ninepence of our money, a *beka*, or *half-shekel*, will be one shilling and sixpence; a *shekel*, three shillings; a *mina*, nine pounds; and a *talent*, four hundred and fifty pounds. It must be borne in mind that the *penny* mentioned in the New Testament was a Roman coin, and of the value of sevenpence halfpenny of our present money.

The following table of HEBREW MONEY will make this subject sufficiently clear.

	£.	s.	d.
A Hebrew drachma			9
2 Drachms, a beka, or half-shekel	1	6	
2 Bekas, a shekel		3	0
60 Shekels a mina	9	0	0
50 Minas, a talent	450	0	0
A talent of gold (sixteen to one)	7,200	0	0

PARISHES AND PATRONAGES.

It would be difficult to ascertain the precise date of the commencement of parochial divisions. It seems agreed on all hands, that, in the early ages of Christianity in this island, parishes were unknown, or at least signified the same that dioceses do now. There was then no appropriation of ecclesiastical dues to any particular Church; but every man was

at liberty to contribute his tithes to whatever priest or Church he pleased, provided only that he did it to some.

Camden, in his "Britannia," says England was divided into parishes by Archbishop Honorius, about A.D. 630. Sir Henry Hobart lays it down, that parishes were first erected by the Council of Lateran, A.D. 1179. It is probable that the truth lies between these opposing statements: for Selden has clearly shown that there was no regular division of parishes, till long *after* the time mentioned by Camden, and from the Saxon laws we learn that such divisions had been made *before* the Council of Lateran.

In the laws of King Edgar, about A.D. 970, we find the distinction of parishes, nay, even of mother Churches. Before that time, the consecration of tithes was in general arbitrary, that is, every man paid to what Church or parish he pleased. This gave license and opportunity to much fraud and deception. It was, therefore, ordered by the law of King Edgar, (Seld. of Tith. c. 1), that *dentur omnes decimæ primariæ ecclesiæ ad quam parochia pertinet*. These Anglo-Saxon parishes were of immense extent. In after days, it seems pretty clear that the boundaries of parishes were ascertained by those of a manor or manors. The lords, as Christianity spread itself, began to build churches upon their own demesnes, or wastes, to accommodate their tenants in one or two adjoining lordships; and, in order to have divine service regularly performed therein, obliged all their tenants to appropriate their tithes to the maintenance of the one officiating minister, instead of leaving them at liberty to distribute them to the clergy of the diocese in general; and this tract of land, the tithes whereof were so appropriated, formed a distinct parish, which will well enough account for the frequent intermixture of parishes one with another. Thus parishes were gradually formed, and parish Churches endowed with the tithes that arose within the circuit assigned. Notwithstanding this general distribution, there were particular places where the lands were never united to any parish, and therefore continue to this day *extra-parochial*. —Blackstone.

Anglo-Saxon ecclesiastical history throws much light upon the subject of the origin of Church patronage. It introduces to notice an active and able Asiatic, our first acknowledged metropolitan, who formed the plan of inducing Englishmen to build and endow churches on their own estates, by tempting them, as Justinian had his own countrymen, with the patronage of their several foundations. Theodore appears to have been guided by an usage of his native Asia, in planning the establishment of a parochial clergy. Under royal sanction, he followed Justinian in offering the perpetual patronage of churches as an encouragement for their erection.* Opulent

* See Comber's Divine Right of Tythes. Part ii., p. 79.

proprietors were thus tempted to supply the spiritual wants of their tenantry; and Bede records two instances in which this judicious policy proved effective.† This policy was so approved by Athelstan, one of the wisest, most powerful, and most energetic of Anglo-Saxon princes, A.D. 925, that he strengthened it by granting the rank of *thane* to such proprietors as would not see their tenants unprovided with a place of worship.

This private origin of English parochial religious foundations is obviously the clue to existing rights of patronage. Hence the verse familiar to canonists, in days when church building was common, or had been so,

Patronum faciunt dos, ædificatio, fundus.

The *advowson* of a church is the right of presentation to a church or ecclesiastical benefice. Advowson, *advocatio*, signifies in *clientelam recipere*, the taking into protection; and therefore is synonymous with patronage, *patronatus*; and he who has the right of advowson is called the patron of the church. Judge Blackstone says, "Advowsons are either *presentative*, *collative*, or *donative*. An advowson *presentative* is where the patron hath a right of presentation to the bishop or ordinary, and moreover to demand of him to institute his clerk, if he finds him canonically qualified; and this is the most usual advowson. An advowson *collative* is where the bishop and patron are one and the same person; in which case the bishop cannot present to himself; but he does, by the one act of collation, or conferring the benefice, the whole that is done in common cases, by both presentation and institution. An advowson *donative* is when the king, or any subject by his licence, doth found a church or chapel, and ordains that it shall be merely in the gift or disposal of the patron; subject to his visitation only, and not to that of the ordinary; and vested absolutely in the clerk by the patron's deed of donation, without presentation, institution, or induction. This is said to have been anciently the only way of conferring ecclesiastical benefices in England; the method of institution by the bishop not being established more early than the time of Archbishop Becket, in the reign of Henry II. And, therefore, though Pope Alexander III., in a letter to Becket, severely inveighs against the *prava consuetudo*, as he calls it, of investiture conferred by the patron only, this, however, shows what was then the common usage. Others contend that the claim of the bishops to institution is as old as the first planting of Christianity in this island; and, in proof of it, they allege a letter from the English nobility to the Pope in the reign of Henry III., recorded by Matthew Paris, which speaks of presentation to the bishop as a thing immemorial. The truth

† Bede v. 4, 5, pp. 375, 388.

seems to be, that where the benefice was to be conferred on a mere layman, he was first presented to the bishop, in order to receive ordination, who was at liberty to examine and refuse him; but, where the clerk was already in orders, the living was usually vested in him by the sole donation of the patron, till about the middle of the twelfth century, when the Pope and his bishops endeavoured to introduce a kind of feudal dominion over ecclesiastical benefices, and, in consequence of that, began to claim and exercise the right of institution universally, as a species of spiritual investiture.

As the law now stands, the patron waves his privilege of donation, and presents to the bishop the clerk to be admitted and instituted.

Martyrs.

"The noble army of martyrs praise Thee."—*TE DEUM.*

NO. I.—ANDREW HEWET.

ANDREW HEWET was a native of Feversham, and an apprentice to a tailor in Watling-street. A man named Molt, who was foreman to the king's tailor, suspecting Hewet to be a favourer of the Gospel, entered into a conversation with him one day; and, having watched him to a bookbinder's house, went and informed the bishop's officers, who immediately searched the house, and finding Hewet, carried him to prison. By means of a friend he procured a file, and having got rid of his bonds, escaped from confinement; but, a few months afterwards, through the information of a pretended friend, he was taken with another man, named Tibauld, also suspected of heresy, at the house of one Chapman. After repeated examinations, Tibauld was set at liberty, but was obliged to sell his house and land in Essex, the bishop having prohibited him from coming within seven miles of his own home. Chapman was confined five weeks, three of which he was kept in the stocks; for the poor Lollards often experienced the same treatment as the apostle and his companions of old, "being thrust into the inner prison, and having their feet made fast in the stocks." (Acts xvi. 24).

Hewet was carried before the bishops, and accused of believing that the bread in the sacrament, after consecration, was only a signification of the body of Christ, and not really the body of Christ, which was born of the Virgin Mary. When they required him to state how he believed respecting the sacrament, he answered, "Even as John Frith doth." Stokesley said, "Why, Frith is a heretic, and already condemned to be burned; and except thou revoke thine opinion, thou shalt be

burned also with him." His simple reply was, "Truly, I am content withal." He was sent to prison to Frith, and burned with him on the 4th of July, 1533.

When they were at the stake, Dr. Cook, a parish priest in London, told the bystanders that they should not pray for them any more than for a dog! The people were indignant at hearing this; but Frith smiled, and prayed the Lord to forgive them. Thus these two blessed martyrs committed their souls into the hands of God.

THE DEAD GERANIUM.

BY MISS CHARLOTTE M. S. BARNES, OF NEW YORK.

DEY, sapless, withered, dost thou lie!
No more thy buds will greet my eye—
No more thy fragrance fill the air.
Why art thou dead? No watchful care
Was spared to save thee; night and day
I strove to shield thee from decay.
But all in vain. Thy bloom is fled—
Thy leaves have fallen—thou art dead!

A stranger's heart would deem me weak
In tones of sadness thus to speak
Of yea poor stem; but I will tell
Wherefore I lov'd that plant so well.

Three years since, to my happy home,
The little nursling first did come,
And in the cottage-garden fair
It flourished 'neath my mother's care.
Her plants she tended daily, while
My father would her task beguile
By standing near with look benign—
His arm, caressing, linked in mine:
By stealth into his pocket crept,
The kitten peeped, or played, or slept;
The spaniel old, sedately stood,
Or barked with joy in gamesome mood;
And through the air gay jests would ring
From my young lips that happy spring.

The summer came, the flower grew,
And months on wings of pleasure flew;
While cooler airs awhile we sought,
The summer passed: its closing brought

The Dead Germanium.

Irreparable woe. We came
 To that sweet cottage still the same :
 That cottage which my father's taste
 Had reared, and with each comfort graced ;
 The flowers bloomed, as though elate,
 To see us enter at the gate.
 Us ? Yes. My mother near me stood—
 A friend was with us, kind and good ;
 But to my father's home once more
 His lifeless form alone we bore !
That flower perfume gently shed
 When low reposed his honoured head,
 And 'mid the saddened crowd was heard
 Naught, save the preacher's hallowed word,
 Entreating God to soothe and bless
 The widow and the fatherless.
 From door to door the house-dog ran,
 (His life now wasted to a span),
 With mournful howl, and tearful face,
 He roused the echoes of the place,
 And with his asking, piteous groan,
 In each heart waked responsive moan.

Months passed : and sorrow's chast'ning hand
 Receding, left on me the brand
 Of health awhile impaired ; but time,
 And change of home, of scene, of clime,
 Still spared that plant. Across the main
 Its blooming beauties knew no wane ;
 Arrived on Albion's rock-bound coast,
 Its sturdy health was yet my boast.
 A solace was it unto me,
 In that small stem a friend to see,
 Reminding me of former days,
 And eyes that ne'er again could gaze
 Upon its buds ; of friendship past—
 Of memories through life to last,
 And many an unconscious word,
 Whose whispered breath its leaves hath stirred,
 When I, with varied fancies wild,
 The solitary hours beguiled.
 It called to mind my native land—
 My parents' love and accents bland—
 The lessons sweet my mother gave—
 My childhood's haunts—my father's grave !

And I had hoped to leave it *here*
 To end its cherished, long career,

'Neath my sole kinsman's roof to stay,
A gift from me : that when away,
A type might in its growth appear
Of love for him, each coming year.

It must not be—like all of worth,
And happiness, and hope, on earth—
Its season o'er—the common doom—
It seeks a refuge in the tomb.
'Tis dead ! Like it, poor child of clay,
I, soon or late, shall fade away ;
But still, unlike that flower, when
Decay is o'er, I hope again,
With those who love me—those I love—
To bloom anew in fields above !

Church Intelligence.

CONSECRATION OF CAMBERWELL CHURCH.

THE Bishop of Winchester consecrated the new parish church of Camberwell, November 21, 1844, in the presence of a large number of the clergy and the most respectable parishioners. The church, dedicated to St. Giles, is a most magnificent ecclesiastical structure. It is built on the site of the old church, which was destroyed by fire early in 1842. Shortly after that occurrence a rate of 20,000*l.*, in addition to the amount received from the insurance of the late church, was voted for the work. It was then intended to accommodate 2,000 persons, and an addition was to have been made to the churchyard to render it capable of receiving it. The church, if executed according to this design, would have been one of the most highly decorated churches of the present day. Unfortunately, when every preliminary was completed, a protest was entered against the rate by a non-content parishioner, founded on some want of technicality in taking the rates at the vestry ; and the objection being confirmed by legal opinion, it was thought most prudent to appeal again to the vestry, when a compromise was agreed to, reducing the rate to 12,000*l.*, and the accommodation to 1,500 persons. The present design is in the style of the latter half of the thirteenth century, being the transition between the "early English" and the "decorated style." The plan is cruciform, having a central tower and spire. This plan has been adopted partly as the most suitable to the present site, in which a western tower would be much hidden by surrounding buildings, and partly as being the usual form in ancient times for the mother church of a large district, con-

taining other subordinate churches. Low open seats or pews, chiefly of oak, fill the nave. The pulpit is of oak, and is richly ornamented. The panels contain paintings, on porcelain slabs, of our Saviour and the four Evangelists, which, with a splendid encaustic floor in the chancel, were presented by Mr. Thomas Garrett, of Herne-hill. The chancel is fitted up with oak stalls in the sides for the choristers. The communion table is of stone, on pillars of the same, behind which is a screen of stone, containing the commandments in illuminated characters. The west window contains beautifully stained glass, chiefly ancient, but revived. A very fine organ has been erected.

The bishop arrived shortly before eleven o'clock, and was received at the door of the church by the chancellor, minister, and churchwardens, and by them conducted to the vestry-room. Having proceeded in his robes to the front of the altar (upon which the vessels for the holy communion were placed), the vicar presented the deed of endowment, which the registrar read aloud. It was then enrolled, and the prescribed form of consecration was thereupon proceeded with.

The Rev. J. G. Storie, the vicar, having read prayers, the bishop preached the sermon, selecting for his text Deut. xii. 5.—“But unto the place which the Lord your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither shall ye come.”

At the close of the sermon the prayer for the Church militant was read, and the bishop retiring to the vestry congratulated Messrs. Scott and Moffatt, the architects, on the success which had attended their exertions, as did also the clergy and many of the principal inhabitants.

CONVERSION OF A WHOLE CONGREGATION.

The Bishop of Chester consecrated a new church at Bolton, under somewhat peculiar circumstances. The building was erected in 1822, for the use of the Methodist New Connexion, and was always well attended on account of the learning and eloquence of the preacher. About four years ago the minister and congregation held several meetings, the result of which was that they determined on conforming to the Established Church. Since that period the building has been occupied as a chapel-of-ease to the parish church. A district has been assigned to it under the provisions of the 6th and 7th of Victoria, cap. 89; and on its being consecrated it became a parish church, under the name of Christ Church. The building is a plain brick structure accommodating eight hundred persons, and is situated in the poorest and most spiritually destitute part of the town. To fit it for the service of the Church a chancel has been erected, and to give the exterior something of an ecclesiastical

character, the west front has been improved, and the addition made of a noble doorway of elaborate design, consisting of five receding arches, executed chiefly in *terre cotta* from the Lady-stone Works, near Bolton. The windows, which had semi-circular heads and sash-lights, have been replaced by elegant windows in the same style as the doorway (Norman), and a bell gable, surmounted by an appropriate cross, has been placed on the top. A large number of persons assembled at the ceremony of consecration. The petition was presented to the bishop by the Rev. J. Slade, vicar of the parish, and the service having been performed, the usual prayers of the Church, and those specially appointed for the occasion, were read; and a sermon was preached by the Rev. H. Raikes, Chancellor of Chester. The bishop licensed the Rev. T. Barry to the new incumbency.

Village Dialogues.

NO. I.—THE EXCURSION.

HAYNE been very much engaged in a large and very populous town for upwards of thirty years, in my ministerial duties, I found my health give way; so, with the advice of my medical friends, I resolved last summer to visit some old clerical friends in the midland counties, for the purpose of observing their village labours, as well as recruiting my own wasted spirits. Leaving, therefore, the north of England, I took my seat in the railway carriage, in which, in six hours, I arrived at the station in the small quiet town of T——, where my friend, the vicar of P——, was waiting to receive me. In about an hour we arrived at his parsonage, where I was introduced to his excellent wife, son, and four daughters, who exhibited living and lively pictures of good health, good sense, and good breeding. I felt at home immediately, and at once I entered into all their plans of duty. After a comfortable night's rest, I went out into the village unknown to any of the family; and, as I generally do, I walked up to the church, which is a fine venerable structure, whose turrets rise up above yew trees and oaks, on the banks of a fine river. An old man, the sexton, who had been ringing the morning-bell, met me in the churchyard, and, taking off his hat, very respectfully bade me *good morning*. I returned this kind salutation, and soon entered into conversation with him, the substance of which I shall briefly relate.

Sexton. As you appear, sir, to be a stranger—pardon me, sir, I think so—because I do not recollect you as an inhabitant of any part of this parish—would you like to look into our good old church, with which I think you will be pleased?

I. I am very much obliged to you; I shall be glad to see it.

Sexton. Now, sir, is not this a fine porch? Is not every thing in the churchyard very neat? I keep it as clean and decent as any gentleman's garden. The vicar and the churchwardens pay me well for my trouble; and yet, sir, it is no trouble to make the beds of our dear forefathers look tidy. It is a comfort to us to look at them when they are clean. I think, sir, our devotion is much quickened in the Church after passing through such a yard as this. I hate everything slovenly in the house of God. Now, sir, please to enter (*opening the door*), and walk forward, sir, and you will see all in due order.

I. Thank ye, my friend; I see the churchyard is very decent, and the church, too, is very fine. You have a fine stone font, placed as it should be at the entrance, and yet in the sight of the congregation. What a fine piece of carved canopy over it!

Sexton. You have not seen—pardon, me sir—a finer anywhere. Now, sir, look forward to the east window. Is not everything in order? Look, sir, what a handsome pulpit and desk; the seats are all as they should be; there is not a cobweb on the walls.

I. You say right; all is clean. I wish all churches had equal care taken of them. It is highly creditable to the parish.

Sexton. If you please, sir, did you ever see a handsomer Bible and Prayer Book; they were the gift of Lady C—, who occasionally visits an old hall of hers in the parish. When our vicar called upon her on her visit to the parish soon after he came, she presented these beautiful books to him for the church. He said that they were too good for the service. She replied, by saying, "*too good, sir; there is nothing too good for the house of God.*" So he thanked her very heartily, and had them conveyed to their place.

I. The vicar thought, no doubt, that the outward appearance of the books was too fine, as a plainer binding would have done. He well knows how to venerate the two best books in the world—the Bible and Prayer Book: and I think you are happy in having so excellent a man for your vicar; he is an old friend of mine, and I hope to hear him next Sunday. I was never here before; but I am well pleased with what I have yet seen and heard.

Sexton. Now, sir, if you please, observe the neat communion table, the cloth, and everything else in the chancel. There are some old monuments there, which perhaps you can decipher. We ought to be thankful, sir, for the good deeds done by our forefathers, who have handed them down to us. We ought to value their works, and be anxious to use them to the glory of God.

After examining several monuments, I turned again to the old sexton, and said, "I will detain you no longer. You want your breakfast, and so do I; I shall, if all be well, visit

them again. So after going again into the churchyard, the sexton took me into a part of it where there were seven tombs all in a row, and he said, "Here, sir, are the graves of the last vicars of P——, five of whom I recollect; they were all good men. Here they lie, side by side; here our present good vicar will be laid. O, sir, what will the resurrection be, when they all and their people shall come to life again, to meet each other and their gracious Saviour. I hope to be among them somewhere, and join in the choral song of praise."

I do not know how long the old sexton, who I understood was nearly eighty years old, would have kept me in conversation, had not the vicar come to us, seeking me to join the family at breakfast. So I bid good morning to the old man, assuring him that I should be glad to see him again during my stay, and hear more about the church and the parish.

The vicar said, "He is a good old man, but like old men in general he loves to talk. He is a complete historiographer for the last seventy years. His father was sexton, so he when a lad assisted his father, and then succeeded him. He remembers all the persons who lived and died in the parish for seventy years past, and he can give some account of every one of them. A man of this description is very useful in a village, as there are many occasions on which it may be necessary to gain information respecting persons who have lived and died in it. Such was the old sexton, who sometimes prevented law-suits, by his proving what had been ancient customs and rights. When he showed me, after I was inducted, the graves of seven of my predecessors, who are interred in a row in one part of the churchyard, I assure you that such a solemn awe came over my mind, respecting the importance of my office, that I received an admonition that has proved ever since, now five years, like an alarm bell to me. Whenever I have felt inclined to be languid in my duty, the seven graves of the last seven vicars have rushed into my mind, so as to quicken my endeavours to do good to my parishioners. The sight of these graves, too, reconcile me to many of the trials that I am called upon to endure. They who sleep quietly in that ancient churchyard were once as I am, perplexed, faint, and weary. Now they rest; and it is to be hoped that their souls, too, are at rest. I shall be as they are, and that soon. They fulfilled their day of labour. I shall do the same. Let me follow them as they followed Christ, then I shall know that 'all is well that ends well.'"

By this time, whilst indulging in such reflections, we arrived at the vicarage, where all the family were assembled for morning prayer and for breakfast. The vicar and myself divided the reading and worship between us, after which we had the following conversation at the breakfast-table.

Dec: 11th, 1844.

W. M.

(To be continued).

The Allotment System.*

BY THE REV. J. D. SCHOMBERG, VICAR OF POLESWORTH, IN A
LETTER TO A FRIEND.

I HAVE always been an advocate for the allotment system, not only on grounds connected with the constitutional rights of the labouring man, but for other reasons—social, moral, and religious.

1. Because an allotment of land is an object of interest to him whilst toiling for the support of his family on the lands of the agriculturist, or in the factory of the capitalist. He feels that he, too, has a spot which he can call his own, and upon which he can bestow a *voluntary* labour—a thing which man loves, because it is connected with the innate freedom of his soul. It is a feeling allied to the deep and secret principles of our common nature, and for the loss of which nothing can compensate. His little plot of land becomes the nursery of generous thoughts: it exerciseth his sympathy, taxes his skill, excites his invention, and awakens his hope.

2. Because, in many parts of the manufacturing districts, this satisfaction is exalted into delight, where the artizan, who has spent years of useful toil, has lived in total ignorance of the culture of the earth. It is a new sense to him, when he is brought into contact with the soil, to observe the wonder-working power of nature. It was only the other day I observed that an artizan at the Bingley meeting declared that he had never seen a potatoe cut for planting, and further added, that there were hundreds and thousands as ignorant as himself. What a delight for that man to acquire such knowledge, and for himself to be the instrument and observer of its important results!

3. Because this enjoyment is not confined to the solitary breasts of the artizan and the labourer. Their children participate in the satisfaction and delight. They, perhaps, have assisted in planting the cabbages, the brocoli, and the potatoes which look so well, and promise such an abundant crop: or they have the pleasure of seeing nature, true to her own laws, as if obeying the impulses of their minds, producing the beautiful flowers from seeds which themselves have buried in the earth. Besides, here and there they see a currant or gooseberry bush, which they have tended and watched every day, bursting forth, and at length hanging with clusters of fruit.

* Under this head the editor purposes to present to his readers a series of papers on the subject of allotments of land, and will feel obliged by the communications of all who are friendly to the object.

4. Because this delight is greatly enhanced by the substantial benefits which the productive earth bestows upon the skilful and prudent manager of her bounty. She supplies his table with vegetables fresh from her bosom in the full pride of her beauty, such as might adorn the table of a nobleman—a delicious repast, and a just tribute to the labouring man!

5. Because not only will the advantage of an abundant supply of fresh and wholesome vegetables be obtained, but the supply itself will be furnished several weeks earlier in the season. For the same artizan, to whom I before alluded, stated, that for twenty-six years he and his family had never seen the produce of the earth on their table "till it had got far into the season;" but that this year they had been supplied with what they "could not have enjoyed for three or four months," if they had not had their own plot of land. Such an advantage is incalculable to the poor man, and devoid must be of the sympathies of humanity who does not wish that such an inestimable boon should be conferred upon every labouring man in the kingdom.

6. Because all this is not done without producing a corresponding moral effect. Indeed, every cheerful and innocent movement of the mind is beneficial, and has a good moral tendency. The employment of the poor man in the cultivation of his little estate, exercises a favourable influence over his character. It calls forth his energies, relieves his thoughts, engages his affections, and unites him to his home and his family. Every tie between himself, his wife, and children, is endeared. The tendency of his newly-acquired possession is to make him a good father, husband, and neighbour, and to shed a wholesome influence over his heart—"a cheerful heart is a continual feast."

7. Because it will not be denied that this preparation of the mind is calculated to act as the handmaid to religion. The affections of the labouring man have been favourably drawn out, and thus prepared for the reception of high and nobler sentiments. The grand and love-inspiring truths of Christianity will more easily sway the mind which has been opened by these salutary influences than that which has been left to its own cold and cheerless selfishness, untouched by any friendly intercourse with its fellows, a prey to ignorance and discontent. And we can believe that the labouring man, enjoying his own fireside, and seated with all his smiling faces around him, will feel his heart enlarge towards them, and that he will not be satisfied with idling and labouring for their present welfare, but will wish for their future happiness; and that he will earnestly endeavour that they shall never be separated from him throughout eternity. We may be assured if his heart goes forward, and continues to improve, he will take them by the hand to the house of God. The Sabbath will be the hap-

piest day in the week. The old church will be prized as his richest inheritance, as the garden of the Lord, in which he would wish himself and his children to grow "as trees of righteousness." What a blessed sight! It is pleasant to see: the rich man at church, surrounded with his hopeful family; but for many reasons it affords to the heart of the faithful pastor a still greater delight to see the poor man thus surrounded, and to feel the assurance that the cottage on earth shall supply inhabitants for the mansions in heaven.

8. Because the reflection is one of thrilling interest to the patriotic mind, that whilst the poor man's happiness is increased and the possession of his little inheritance is productive of such moral and physical advantages, it will bind him more closely to the soil, and give him a stake in the safety and prosperity of his country. He that has a hearth, a cottage, and a garden, which, in some measure, he can call his own, is the man to defend it. England! thou hast the power to grant to thy sons a portion, and thou hast a will to do it! It needs but to be known, in order to be accomplished. And supplied with such sons, at once happy, contented, and religious, they will draw down upon thee the blessing of God, become an example of universal benevolence, and the glory and honour of the world.

Sabbath Meditations.

NO. V.—THE MILLENNIUM.

If we may judge from their writings and controversies upon the subject of the millennium, it would appear that there are some in the present day to whom the remark of Sir Isaac Newton, respecting certain interpreters of the book of Revelation, is not inapplicable. He says:—"The folly of interpreters has been to fortel times and things by it, as if God designed to make them prophets;" and we cannot believe that these attempts to explain and set forth, in precise order and detail, events which God in his wisdom and mercy has seen fit to shroud in mystery, will be attended with good, either to the Church at large, or to the individuals themselves. From the earliest days of the Christian era, some of the most learned and pious men have devoted themselves to the study of the prophecies contained in the Apocalypse, and yet how widely upon many important points do they not differ? And shall we presume to set forth our views and opinions as to the development of "those things which shall be hereafter," as the true interpretation, whilst our Church wisely and humbly keeps silence?

That there are certain great and leading truths, connected with the second coming of "the Son of Man," which should be, and are, prominently put forward in the services and ministrations of the Church, as they are in the word of God, is not to be disputed; and upon those great and leading truths, and on those alone, the Christian would do well frequently to fix his thoughts in prayerful meditation. When our blessed Lord ascended into heaven, in presence of his amazed disciples, they were told by the angels which stood by, that "this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts i. 11)—in the body of his glorified humanity. "And they shall see the Son of Man coming in the clouds of heaven with power and great glory." (Matt. xxiv. 30). "At whose coming all men shall rise again with their bodies; and shall give account for their own works. And they that have done good shall go into life everlasting; and they that have done evil into everlasting fire." "But of that day and that hour knoweth no man, no, not the angels of heaven, but my Father only." (Matt. xxiv. 36). We know only that that day will come upon the world—"as a thief in the night"—when least expected. While men are saying peace, peace, "where is the promise of his coming?" "He shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." (Matt. xxiv. 31). Quotations might be multiplied, showing that the second coming of our Lord will be a coming to judgment; but it cannot, we think, be shown in what particular mode or length of time that judgment will be finally consummated. Neither can we describe the site or similitude of the "new heavens and the new earth," with "the holy city, new Jerusalem," where Jesus shall reign "KING OF KINGS, AND LORD OF LORDS." Let us not then speculate, or enquire into things too high for us, and which, even with the most learned theologian, must be, after all, but mere conjecture. It is enough for us to know that, if we be followers of Christ on earth, "keep the commandments of God, and the faith of Jesus," "we shall also reign with him" in glory, when the earth and all its works shall have passed away, and "the tabernacle of God is with men." "Behold, I make all things new." "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." (Rev. xxi. 5 7). "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." (Rev. i. 3). J. F. K.

“WE WON’T GIVE UP THE PRAYER BOOK.”

We won’t give up the Prayer Book,
Our holy Church’s guide ;
On every page of which we read
Of Jesus crucified !

The blessed form of wholesome words,
To lead our minds away
From earthly thoughts and vanities,
And teach us how to pray.

We won’t give up the Prayer Book,
With martyr’s life-drops wet,
In which the wisdom of the past
Like precious pearls is set.

And as rich perfumes sweetly rise
From some fair garden’s bed,
The fragrance there of Scripture truth,
O’er every leaf is spread.

We won’t give up the Prayer Book,
It is our charter bond,
And still we’ll hold it to our hearts,
With feelings warm and fond.

We’ll cling to it as something dear,
Devotion’s cheering aid,
The Bible first, and then the Prayer,
Our holy fathers made.

We won’t give up the Prayer Book,
Our holy Church’s guide,
On every page of which we read
Of Jesus crucified !

The Fathers.

UNDER this title we propose to present our readers with brief historical sketches of the most eminent divines of the early church, confining ourselves within the first six centuries of the Christian era. The title of “Fathers” is variously extended or limited, and is made to include, by some, only writers from the first to the fifth century, and by others, to the twelfth or thirteenth.

There are but few remains of the first ages of the Church ; as it has been beautifully remarked “to believe, to suffer, to love, not to write, was the primitive taste.” The student will readily discover that the fathers were far better divines

than commentators, and whilst they could preach excellent discourses, they were inferior expositors.

We live in an age, the peculiar and distinctive feature of which is the tendency of men to run to extremes; on the one hand the extremes of an utter neglect of, and on the other of an undue regard to, the testimony of antiquity. It is needless to observe that both extremes are fatal to the cause of truth. Dr. Chalmers, in his sermon on the respect due to antiquity, adopting Lord Bacon's sentiment, that the time in which we now live is the ancient times, yet happily discriminates, by showing that "as we are only wiser because of the now larger book of experience which is in our hands, we are not so to scorn antiquity as to cast that book away from us; but we are to learn from antiquity, by giving that book our most assiduous perusal, while at the same time we sit in the exercise of our free and independent judgment over its contents."

Watson, speaking of some of the fathers, as shining lights of the primitive Church, adds—"whose knowledge consisted, not in acute subtleties of curious questions, but in devout contemplation of God and his Christ; whose simple and chaste manner of teaching will not soothe prurient ears, but impressing on the mind the character of sacred things will inflame the soul with the love of theirs; whose blameless innocence of manners, answering to their profession, and praised even by their enemies, fortified their doctrine with irrefragable evidence, and was an evident sign of their familiar intercourse with the most holy Deity."

The justness of these remarks will be manifest by the brief outlines of character with which we commence our Magazine for the present year, under the title of "THE FATHERS."

NO. I.—TERTULLIAN.* (DIED ABOUT A.D. 218).

THE scattered accounts which remain to us of the life of this great father inform us that he was born at Carthage, where he was subsequently a Presbyter. The delineation which history has preserved of his character is so obscure that it is faithfully portrayed only in his own writings. These exhibit him to us as the greatest historian in the ancient Church; for some time previous to his conversion Tertullian doubted the truth of those principles which had hitherto obtained his belief. Naturally possessing a philosophic and inquisitive mind, he determined to examine the doctrines of the Catholic Church, and to compare them with those of heathen institutions. To the dictates of idolatry Tertullian had ever yielded a firm and unsullied obedience; but he now recognised the

* The Editor will feel obliged by the writer of this article entering into communication with him.

debasement nature of its requirements, and resolved to relinquish it, and to adopt the apostolic faith. It has ever been the object of heathenism to keep her followers as much as possible from a close examination of her principles. Surrounded by superstitious cunningly devised fables, she retreats from the penetration of truth; and from her concealment, levels her assaults chiefly against the ignorant and infatuated, as unable to investigate and expose her deceptions.

The nearer we approach the immediate dominion of idolatry the more obscure and intricate does her system appear to us. We find her deities dust, her offerings impure, and her temples the abode of every unholy thing. Religion bears an exactly contrary aspect: her God dwelleth in light, and covereth, with the veil of mystery, not his own habitation, but the eyes of his worshippers, lest His glories should be perfectly revealed to them, and they, beholding, die. This being the position of idolatry, it is not surprising that a diligent enquiry into its fundamental principles should be made effectual, through God, convincing many of its error.

Such was eminently the case with Tertullian: he had long obeyed the instructions of philosophy, and offered his prayers and confessions to gods of whom none could answer, and none could atone. But now the oracles' dark reply no longer sufficed him, for his only guide to futurity: he gladly turned from the heartless ceremonies of superstition to the worship of the true God. The place and circumstances of the death of Tertullian are unknown. He published an apology on behalf of the Christians towards the close of his life; and, having survived the persecutions under Severus, is supposed to have died in peace about the 65th year of his age.

C. M. S.

THE END OF CONTROVERSY.

AN AUTHENTIC ANECDOTE.

A PROTESTANT Clergyman once entered into conversation with a Romish priest in the gaol of Carrick. As religion was the subject, they did not speak much before controversy was introduced. The priest accused Protestants of want of candour, in charging Roman Catholics with praying to the blessed Virgin. "We don't pray to her, sir (said he)—tis a calumny to assert it; we only *ask her intercession*." "But (replied the Minister), the Council of Trent decreed that even saints, whom it regards as inferior to the Virgin, are to be suppliantly invoked; it teaches, too, that this invocation may be mental. It appears to me, that the man who kneels to an invisible being, and presents his supplication to that being, may be said

really to pray to him. But, even if the distinction you make be a true one, still I cannot believe that common people can make such nice distinctions." "I tell you (said the priest), it is not the case; they can understand the matter as well as I do." "I should like (said the Minister) to be assured of this; however, I will put it to the proof. Come here, my man, (calling out to one of the turnkeys, who happened to cross the hall in which they stood): you are a Roman Catholic?"—"I am, your reverence" said the turnkey, respectfully, while he touched his forelock with his thumb and fore-finger. "And tell me now (said the Minister) do you pray to the blessed Virgin?"—"Oh! to be sure I do, please your reverence," replied the man, promptly. The priest's countenance and tone expressed anything but that gentleness with which St. Paul commanded Timothy to administer reproof, as he vociferated, "You lie, you don't, you rascal." This ended the controversy; for the poor turnkey sneaked off as fast as he could, observing, in a subdued tone, "Sure your reverence knows best."

BELLS AND BELL TURRETS.

THE SABBATH BELLS.

"The cheerful Sabbath bells, wherever heard,
Strike pleasant on the sense, most like the voice
Of one, who from the far-off hills proclaims
Tidings of good to Zion: chiefly when
Their piercing tones fall sudden on the ear
Of the contemplant, solitary man,
Whom thoughts abstruse or high have chanced to lure
Forth from the walks of men, revolving oft,
And oft again, hard matter, which eludes
And baffles his pursuit—thought-sick and tired
Of controversy, where no end appears,
No clue to his research, the lonely man
Half wishes for society again.
Him, thus engaged, the Sabbath bells salute
Sudden! his heart awakes, his ears drink in
The cheering music; his relenting soul
Yearns after all the joys of social life.
And softens with the love of human kind."—CHARLES LAMB.

Bell-ringing was employed in former times, as at present, on occasions of public or private rejoicing, for the summoning of congregations, and to bewail the dead; but there was another and a superstitious use of bells, which has long since fallen into neglect. This was the ringing of peals to drive

monies of the Roman Church are borrowed from paganism is evident; as, for instance, the rite of sprinkling with holy water, introduced by Alexander I., A.D. 118. The learned Montfaucon says :—"The Aquaminiarium, or Amula, was a vase of holy water, placed by the heathens at the entrance of their temples to sprinkle themselves with;" and many of their religious processions bear a striking resemblance to similar customs of the heathen.

WORSHIP OF SAINTS.—Perhaps, amongst the most early innovations of the Romish Church may be ranked the worship of angels and the blessed Virgin, and the invocation of saints, which was first publicly taught by the Council of Constantinople, A.D. 754; and the use of images and relics in religious worship, which was first publicly affirmed and sanctioned by the second Council of Nice, A.D. 787. The following extracts will show the practice of the Church of Rome in this particular :—

"*The Litany of our Lady of Loretto.*—We fly to thy patronage, O holy mother of God; despise not our petitions in our necessities, but deliver us from all dangers, O ever-glorious and blessed Virgin. Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us. Christ, hear us. Christ, graciously hear us. God the Father of heaven, have mercy on us. God the Son, Redeemer of the world, have mercy on us. God the Holy Ghost, have mercy on us. Holy Trinity, one God, have mercy on us. Holy Mary, pray for us."—(*"Garden of the Soul,"* p. 293).

Extract from a "Parody on the Te Deum," by St. Bonaventure; taken from a collection of prayers and praises to the Virgin Mary, the *eleventh* edition of which was published at Rome in 1839, with the license of the master of the sacred palace, and his deputy :—

"We praise thee, the mother of God; we acknowledge thee to be a virgin. All the earth doth worship thee, the spouse of the eternal Father. All angels and archangels, all thrones and powers, do faithfully serve thee. To thee all angels cry aloud, with a never-ceasing voice, holy, holy, holy Mary, mother of God..... The whole court of heaven doth honour thee. The holy Church throughout all the world doth praise thee, the mother of Divine Majesty..... Thy Son on the right hand of the Father. Mary, is our hope; defend us ever. thee, empire becometh thee; virtue for ever and ever."

Extract from a "Parody on Bonaventure :—

"Whosoever will be saved that he hold the right faith except every one do keep he shall perish everlastingly."

the more intelligent portion of the community, can get no other answer to their queries than—"it is Tuesday night."

The practice of change-ringing requires great attention and skill, as may be readily understood by those who have had an opportunity of watching a clever set of ringers. The terms descriptive of their art sound strangely to uninitiated ears. An old poem, in praise of ringing, thus sets forth some of them, and depicts the gradual progress of the ringers :—

First the youths try *one single bell* to sound ;
For to perfection who can hope to rise,
Or climb the steep of science, but the man
Who builds on steady principles alone,
And method regular ?

* * * * *

In order due to *rounds* they next proceed,
And each attunes numerical in turn.
Adepts in this on *three bells* they essay
Their infant skill. Complete in this they try
Their strength on *four*, and, musically bold,
Full four and twenty *changes* they repeat.
Next, as in practice gradual they advance,
Ascending unto *five*, they ring a peal
Of *grandsires*—pleasing to a tuneful soul !
On they proceed to *six*. What various peals
Joined with plain *bobs* loud echo through the air,
While ev'ry ear drinks in th' harmonic sound.
With *grandsire triples* then the steeple shakes, &c.

In this way are described musical *bob-majors* on eight bells, and *cutters* on nine, and then,

On ten, *Bobs royal* ;—from eleven, *Cinquies*,
Accompanied with tenor, forth they pour ;—
And the *Bob-maximus* results from twelve.

Ringing clubs are established in various parts of England for the advancement of this art ; and where the club is too large to allow of all the members having access to the belfry, many of the members provide themselves with hand-bells, on which they not only practice change-ringing, but frequently acquire dexterity in tunes. The perfection to which this may be carried is sufficiently attested by the performances of the Lancashire bell-ringers, or campanologian band, lately witnessed in London. The intricacies of change-ringing cannot be entered into here, but may be found developed in a treatise printed in 1733, and called "Campanologia Improved, or The Art of Ringing made Easy." This art is, as already intimated, almost peculiar to England, for even in Scotland the churches seldom toll more than a single bell, whether for joy or sorrow. The discordant peals of Russia are curiously described by

debasement nature of its requirements, and resolved to relinquish it, and to adopt the apostolic faith. It has ever been the object of heathenism to keep her followers as much as possible from a close examination of her principles. Surrounded by superstitious cunningly devised fables, she retreats from the penetration of truth; and from her concealment, levels her assaults chiefly against the ignorant and infatuated, as unable to investigate and expose her deceptions.

The nearer we approach the immediate dominion of idolatry the more obscure and intricate does her system appear to us. We find her deities dust, her offerings impure, and her temples the abode of every unholy thing. Religion bears an exactly contrary aspect: her God dwelleth in light, and covereth with the veil of mystery, not his own habitation, but the eyes of his worshippers, lest His glories should be perfectly revealed to them, and they, beholding, die. This being the position of idolatry, it is not surprising that a diligent enquiry into its fundamental principles should be made effectual, through God, convincing many of its error.

Such was eminently the case with Tertullian: he had long obeyed the instructions of philosophy, and offered his prayers and confessions to gods of whom none could answer, and none could atone. But now the oracles' dark reply no longer sufficed him, for his only guide to futurity: he gladly turned from the heartless ceremonies of superstition to the worship of the true God. The place and circumstances of the death of Tertullian are unknown. He published an apology on behalf of the Christians towards the close of his life; and, having survived the persecutions under Severus, is supposed to have died in peace about the 65th year of his age.

C. M. S.

THE END OF CONTROVERSY.

AN AUTHENTIC ANECDOTE.

A PROTESTANT Clergyman once entered into conversation with a Romish priest in the gaol of Carrick. As religion was the subject, they did not speak much before controversy was introduced. The priest accused Protestants of want of candour, charging Roman Catholics with praying to the blessed Virgin; "We don't pray to her, sir (said he)—tis a calumny; it; we only ask her intercession." "But (replied he), the Council of Trent decreed that even saints, whom God as inferior to the Virgin, are to be suppliantly invoked; it teaches, too, that this invocation may be mental. It appears to me, that the man who kneels to an invisible being, and presents his supplication to that being, may be said

really to pray to him. But, even if the distinction you make be a true one, still I cannot believe that common people can make such nice distinctions." "I tell you (said the priest), it is not the case; they can understand the matter as well as I do." "I should like (said the Minister) to be assured of this; however, I will put it to the proof. Come here, my man, (calling out to one of the turnkeys, who happened to cross the hall in which they stood): you are a Roman Catholic?"—"I am, your reverence" said the turnkey, respectfully, while he touched his forehead with his thumb and fore-finger. "And tell me now (said the Minister) do you pray to the blessed Virgin?"—"Oh! to be sure I do, please your reverence," replied the man, promptly. The priest's countenance and tone expressed anything but that gentleness with which St. Paul commanded Timothy to administer reproof, as he vociferated, "You lie, you don't, you rascal." This ended the controversy; for the poor turnkey sneaked off as fast as he could, observing, in a subdued tone, "Sure your reverence knows best."

BELLS AND BELL TURRETS.

THE SABBATH BELLS.

"The cheerful Sabbath bells, wherever heard,
Strike pleasant on the sense, most like the voice
Of one, who from the far-off hills proclaims
Tidings of good to Zion: chiefly when
Their piercing tones fall sudden on the ear
Of the contemplant, solitary man,
Whom thoughts abstruse or high have chanced to lure
Forth from the walks of men, revolving oft,
And oft again, hard matter, which eludes
And baffles his pursuit—thought-sick and tired
Of controversy, where no end appears,
No clue to his research, the lonely man
Half wishes for society again.
Him, thus engaged, the Sabbath bells salute
Sudden! his heart awakes, his ears drink in
The cheering music; his relenting soul
Yearns after all the joys of social life.
And softens with the love of human kind."—CHARLES LAMB.

BELL-RINGING was employed in former times, as at present, on occasions of public or private rejoicing, for the summoning of congregations, and to bewail the dead; but there was another and a superstitious use of bells, which has long since fallen into neglect. This was the ringing of peals to drive

tower called the "Giralda." This lofty campanile is a square tower of Arabian architecture, built in 1160 by Guever the Moor, and which originally formed part of the ancient mosque. It was at first only two hundred and fifty feet high ; but in 1568, it was raised one hundred feet higher. On the top was placed a bronze statue of Faith, fourteen feet high, which, notwithstanding its enormous weight (3,600 pounds), turns on a pivot and acts a weathercock, thus giving its name "Giralda" to the tower.

The fine old towers of Anglo-Norman times, as well as the more recent forms of bell tower which either adorn or disfigure (according to the taste of the architect) our modern English churches, are too variously modified to be noticed here ; but it is interesting to observe, in retired portions of the kingdom, some ancient and picturesque specimens of bell towers of the humbler sort, which form a most pleasing addition to a village church, and are decidedly worthy of imitation. Many a pretty little country church is disfigured by a steeple of the rudest workmanship, in many cases constructed of wood, and fit only for a dwelling-place of pigeons. But in these days of zeal for church architecture, it surely will not again happen that a village church, be it ever so humble, shall be surmounted with such a miserable appendage, by way of a bell tower, when at no very great cost a picturesque and beautiful turret may be added with the utmost advantage to the building.

Characters : taken out of the "Holy State."

BY THOMAS FULLER, D.D., PREBENDARY OF SARUM.

"THOMAS FULLER, DD., was born at Aldwinckle, in Northamptonshire, A.D. 1608. He removed in due time to Queen's College, Cambridge, from which he was elected a fellow of Sidney Sussex College, in the same University, A.D. 1631, and was presented with the Prebendal Hall of Netherbury in Ecclesia, in the Cathedral Church of Sarum. He held the living of St. Benedict in Cambridge, from A.D. 1630 to A.D. 1639 ; and A.D. 1635, was presented to the vicarage of Broad Windsor, Dorset, by the Bishop of Sarum. He was a distinguished character during the civil wars, and, in consequence of the part he took in public matters, was silenced. He was deservedly eminent as a writer, as the following works of his pen abundantly prove—the 'Holy State,'—'Holy War,'—'Good Thoughts in Bad Times,'—'Church History,'—'British Worthies,' &c. He was chosen Chaplain extraordinary to King Charles II., and died August 15, A.D. 1661."

The Faithful Minister.

We suppose him not brought up by hand only in his own country studies ; but that he hath sucked of his mother University, and thoroughly learned the arts ; not as that saint,

who is said to have spoken as soon as he was born, doth he preach as soon as he is matriculated. Conceive him now a graduate in arts, and entered into orders, according to the solemn form of the Church of England; and presented by some patron to a pastoral charge or place equivalent; and then let us see how well he dischargeth his office.

He endeavours to get the general love and good will of his parish. This he doth not so much to make a benefit of them as a benefit for them, that his ministry may be more effectual, otherwise he may preach his own heart out, before he preacheth anything into theirs. The good conceit of the physician is half a cure, and his practice will scarce be happy where his person is hated; yet he humours them not in his doctrine to get their love, for such a spaniel is worse than a dumb dog. He shall sooner get their good will by walking uprightly than by crouching and creeping. If pious living and painful labouring in his calling will not win their affections, he counts it gain to lose them. As for those which causelessly hate him, he pities and prays for them, and such there will be: I should suspect his preaching had no salt in it if no galled horse did wince.

He is strict in ordering his conversation. As for those who cleanse blurs with blotted fingers, they make it the worse. It was said of one who preached very well, and lived very ill, "That when he was out of the pulpit, it was pity he should ever go into it; and when he was in the pulpit, it was pity he should ever come out;" but our minister lives sermons; and yet I deny not but dissolute men, like unskilful horsemen, which open a gate on the wrong side, may, by the virtue of their office, open heaven for others and shut themselves out.

His behaviour towards his people is grave and courteous, not too austere and retired, which is laid to the charge of good Mr. Hooper, the martyr, that his rigidness frightened people from consulting with him. "Let your light (saith Christ), shine before men;" whereas over-reservedness makes the brightest virtue burn dim. Especially he detesteth affected gravity (which is rather on men than in them), whereby some blemish their register-book, antedate their age to seem far older than they are, and plait and set their brows in an affected sadness; whereas St. Anthony, the monk, might have been known among hundreds of his order by his cheerful face, he having ever (though a most mortified man) a merry countenance.

He doth not clash God's ordinances together about precedence, not making odious comparisons betwixt prayer and preaching, preaching and catechising, public prayer and private, premeditated prayer and extemporary. When at the taking of New Carthage, in Spain, two soldiers contended about the mural crown (due to him who first climbed the

walls), so that the whole army was thereupon in danger of division, Scipio, the general, said, he knew that they both got up the wall together, and so gave the scaling crown to them both. Thus our minister compounds all controversies betwixt God's ordinances by praising them all, practising them all, and thanking God for them all. He counts the reading of common prayers to prepare him the better for preaching ; and, as one said, if he did first toll the bell on one side, it made it afterwards ring out the better in his sermons.

He carefully catechised his people in the elements of religion, except he hath (a rare thing) a flock without lambs, all of old sheep ; and yet even Luther did not scorn to profess himself *discipulum catechismi*, a scholar of the catechism. By this catechising the Gospel first got ground of Popery ; and let not our religion, now grown rich, be ashamed of that which first gave it credit and set it up, lest the Jesuits beat us at our own weapon. Through the want of this catechising, many which are well skilled, in some dark out-corners of divinity, have lost themselves in the beaten road thereof.

He will not offer to God of that which costs him nothing, but takes pains aforehand for his sermons. Demosthenes never made any oration on the sudden ; yea, being called upon, he never rose up to speak except he had well studied the matter ; and he was wont to say, " That he showed how he honoured and revered the people of Athens, because he was careful what he spake unto them." Indeed, if our minister be surprised with a sudden occasion, he counts himself rather to be excused than commended, if premeditating only the bones of his sermon he clothes it with flesh extemporary. As for those whose long custom hath made preaching their nature, that they can discourse sermons without study, he accounts their examples rather to be admired than imitated.

Having brought his sermons into his head, he labours to bring it into his heart, before he preaches it to his people. Surely that preaching which comes from the soul most works on the soul. Some have questioned ventriloquism, when men strangely speak out of their bellies, whether it can be done lawfully or no : might I coin the word *cordiloquy*, when men draw the doctrines out of their hearts, surely all would count this lawful and commendable.

He chiefly reproves the reigning sins of the time and place he lives in. We may observe that our Saviour never inveighed against idolatry, usury, Sabbath-breaking amongst the Jews—not that these were not sins, but they were not practised so much in that age, wherein wickedness was spun with a finer thread—and therefore Christ principally bent the drift of his preaching against spiritual pride, hypocrisy, and traditions, then predominant amongst the people. Also, our minister confuteth no old heresies which time hath confuted, nor

troubles his auditory with such strange, hideous cases of conscience, that it is more hard to find the case than the resolution. In public reproving of sin, he ever whips the vice, and spares the person.

He doth not only move the bread of life, and toss it up and down in generalities, but also breaks it into particular directions, drawing it down to cases of conscience, that a man may be warranted in his particular actions, whether they be lawful or not; and he teacheth people their lawful liberty, as well as their restraints and prohibitions, for amongst men it is as ill taken to turn back favours as to disobey commands.

The places of Scripture he quotes are pregnant and pertinent. As for heaping up of many quotations, it smacks of a vain ostentation of memory; besides, it is as impossible that the hearer should profitably retain them all, as that the preacher hath seriously perused them all; yea, whilst the auditors stop their attention, and stoop down to gather an impertinent quotation, the sermon runs on, and they lose more substantial matter.

His similes and illustrations are always familiar, never contemptible. Indeed, reasons are the pillars of the fabric of a sermon, but similitudes are the windows which give the best light. He avoids such stories whose mention may suggest bad thoughts to the auditors; and will not use a light comparison to make thereof a grave application, for fear lest his poison go farther than his antidote.

He provideth not only wholesome but plentiful food for his people. Almost incredible was the painfulness of Baronius, the compiler of the voluminous annals of the Church, who for thirty years together preached three or four times a week to the people. As for our minister, he preferreth rather to entertain his people with wholesome cold meat which was on the table before, than with that which is hot from the spit, raw and half roasted; yet in repetition of the same sermon, every edition hath a new addition, if not of new matter, of new affections: "Of whom (saith St. Paul) we have told you often, and now we tell you weeping."

He makes not that wearisome which should ever be welcome; wherefore his sermons are of an ordinary length, except on an extraordinary occasion. What a gift had John Haselbach, professor at Vienna, in tediousness, who, being to expound the prophet Isaiah to his auditors, read twenty-one years on the first chapter, and yet finished it not!

He counts the success of his ministry the greatest preferment; yet herein God hath humbled many painful pastors in making them to be clouds to rain, not over Arabia the Happy, but over the Stony or Desert. Yet such pastors may comfort themselves, that great is their reward with God in heaven, who measures it not by their success, but endeavours: besides,

though they see not, their people may feel benefit by their ministry ; yea, the preaching of the word in some places is like the planting of woods where, though no profit is received for twenty years together, it comes afterwards. And grant that God honours thee not to build his temple in thy parish, yet thou mayest with David provide metal and materials for Solomon thy successor to build it with.

To sick folks he comes sometimes before he is sent for, as counting his vocation a sufficient calling. None of his flock shall want the extreme unction of prayer and counsel. Against the communion especially, he endeavours that Janus's temple be shut in the whole parish, and that all be made friends.

He is never plaintiff in any suit but to be right's defendant. If his dues be detained from him, he grieves more for his parishioners' bad conscience than his own damage. He had rather suffer ten times in his profit than once in his title, where not only his person but posterity is wronged : and then he proceeds fairly and speedily to a trial, that he may not vex and weary others, but right himself. During his suit he neither breaks off nor slacks offices of courtesy to his adversary ; yea, though he loseth his suit, he will not also lose his charity. Chiefly he is respectful to his patron, that as he presented him freely to his living, so he constantly presents his patron in his prayers to God.

He is moderate in his tenets and opinions. Not that he gilds over lukewarmness in matters of moment with the title of discretion, but withal he is careful not to entitle violence in indifferent and in concerning matters to be zeal. Indeed, men of extraordinary tallness (though otherwise little deserving) are made porters to lords, and those of unusual littleness are made ladies' dwarfs, whilst men of moderate stature may want masters ; thus many for notorious extremities may find favourers to prefer them, whilst moderate men in the middle truth may want any to advance them : but what saith the apostle ? " If in this life only we had hope, we are of all men the most miserable."

He is sociable, and willing to do any courtesy for his neighbour ministers ; he willingly communicates his knowledge unto them. Surely the gifts and graces of Christians lay in common, till base envy made the first enclosure. He neither slighteth his inferiors, nor repineth at those who in parts and credit are above him. He loveth the company of his neighbour ministers. Sure an ambergris is nothing so sweet in itself as when it is compounded with other things ; so both godly and learned men are gainers by communicating themselves to their neighbours.

He is careful in the discreet ordering of his own family. A good minister and a good father may well agree together. When a certain Frenchman came to visit Melanchthon, he

found him in his stove with one hand dandling his child in the swaddling clouts, and in the other hand holding a book and reading it. Our minister, also, is as hospitable as his estate will permit, and makes every alms two by his cheerful giving it. He loveth also to live in a well-repaired house, that he may serve God therein more cheerfully. A clergyman who built his house from the ground, wrote in it this counsel to his successor :

“If thou dost find a house built to thy mind
Without thy cost,
Serve thou the more God and the poor,
My labour is not lost.”

Lying on his deathbed, he bequeaths to each of his parishioners his precepts and example for a legacy ; and they in requital erect every one a monument for him in their hearts. He is so far from that base jealousy that his memory should be outshined by a brighter successor, and from that wicked desire that his people may find his worth by the worthlessness of him that succeeds, that he doth heartily pray to God to provide them a better pastor after his decease. As for outward estate, he commonly lives in too bare pasture to die fat : it is well if he hath gathered any flesh, being more in blessing than bulk.

The Churchman's Portfolio.

GOOD BISHOP PORTEUS AND THE PRINCE OF WALES, AFTERWARDS
GEORGE THE FOURTH.

I AM sure you will be interested in hearing the particulars of the final interview between the Prince of Wales and the Bishop of London, which have lately been communicated to me from an authentic source. It seems his royal highness had sent out a summons for a great military review, which was to take place on a Sunday. The bishop had been confined, and did not hope, nor, I suppose, wish ever in this world to go out again. He ordered his carriage, however, upon hearing this, proceeded to Carlton House, and waited on the Prince, who received him very graciously. He said, “I am come, sir, urged by my regard to you, to your father, and to this great nation, who are anxiously beholding every public act of yours. I am on the verge of time ; new prospects open to me ; the favour of human beings, or their displeasure, is as nothing to me now. I am come to warn your royal highness of the awful consequences of your breaking down the very little that remains of distinction to the day that the Author of all power has hallowed and set apart for himself.” He went on, in pathetic terms, to represent the awful responsibility to which the

prince exposed himself, and how much benefit or injury might result to the immortal souls of millions, by his consulting or neglecting the revealed will of the King of kings; and, after much tender and awful exhortation, concluded with saying—"You see how your father, greatly your inferior in talent and capacity, has been a blessing to all around him, and to the nation at large, because he made it the study and business of his life to exert all his abilities for the good of his people—to study and to do the will of God—and to give an example to the world of a life regulated by the precepts of Christian morality; he has been an object of respect and veneration for so doing. If he has done much, you, with your excellent abilities and pleasing and popular manners, may do much more. It is impossible for you to remain stationary in this awful crisis: you must rise to true glory and renown, and lead millions in the same path by the power of your example, or sink to sudden and perpetual ruin, aggravated by the great numbers whom your fall will draw with you to the same destruction. And now, were I able to rise, or were any one here who would assist me, I should, with the awful feeling of a dying man, give my last blessing to your royal highness." The prince, upon this, burst into tears, and fell on his knees before the bishop, who bestowed upon him, with folded hands, his dying benediction. The prince then, in the most gracious and affecting manner, assisted him himself to go down and put him into his carriage. The bishop went home, never came out again, and died the fifth day after. On hearing of his death, the prince shut himself up, and was heard by his attendants to sob as under deep affliction.—*Memoirs and Correspondence of Mrs. Grant of Laggan.*

ALWAYS HAPPY.—An Italian bishop struggled through great difficulties without repining, and met with much opposition in discharge of his episcopal functions, without betraying the least impatience. One of his intimate friends, who highly admired those virtues which he thought it impossible to imitate, one day asked the prelate if he could communicate the secret of being always easy? "Yes (replied the old man), I can teach you my secret with great facility; it consists of making a right use of my eyes." His friend begged of him to explain himself. "Most willingly (returned the bishop). In whatever state I am, I first of all look up to heaven, and remember that my principal business here is to get there; I then look down upon the earth, and call to mind how small a space I shall occupy in it when I come to be interred; I then look abroad into the world, and observe what multitudes there are who are, in all respects, more unhappy than myself. Thus I learn where true happiness is placed—where all our cares must end—and what little reason I have to repine, or to complain."

**THE PARISH CHURCH — DUTY OF CHURCHWARDENS TO KEEP IT
IN GOOD REPAIR.**

THE day will come again, I firmly believe it, when the parish Church shall once more bear its witness to village piety; when its old hoar walls shall tell, by many a token, the religious care of the pastor and flock for their Father's house; and the seemly decorations within shall bespeak the diligent attendance, and grateful offerings of devout and thankful hands. There can be no brighter vision of a glad and peaceful life than an English village, lying round its churchyard pale, where the affections of a hundred homes are buried side by side. What a mystery of love and unity is there! What a grandeur and pathos of sure and simple faith! The village Church and its mellow chimes—the village tree and the village festival—are thoughts which refresh us, even now, in the dry and glaring age in which we live and toil. What elements of a happy life, withdrawn from the tumultuous world, still linger among us! Our ten thousand village Churches, and the parochial system of which they are the life, have in them a virtue of power to change this laboured and distracted land into merry England once more. What a homestead of Christian peace may you make for yourselves, for the aged and poor, the sick and weary, the widowed and worldworn, in your parish Church, and the sacred precincts which compass it about! Who can say how much is in your hands? If you make the house of God beautiful and honourable in the eyes of your brethren, who can measure the help you give to your pastor's work? Yours is no light charge; no mere secular office; it is related to the holiest things. I pray you to use it well. Guard the house of God with a dutiful and loving care; and if the Lord blessed the house of Obed-edom for the ark's sake, while it tarried with him, believe that He will not forget your love and reverence to His sanctuary. Your year of office will soon be over, and with it the opportunity; and, perhaps, the blessing will pass into other hands. Use it well then, as men that would win a blessing of the Lord: remembering how He hath said—"Them that honour me, I will honour: and they that despise me, shall be lightly esteemed."—*Charge of Archdeacon Manning, of Chichester, in 1843.*

ONE BODY.—We are one body, let us also be of one mind. Aim at peace, brethren; enter into peace; that laying aside all prejudice, party spirit, and evil affections, we may all come to a happy agreement in the same truth.—*Bishop Hall.*

PEACE.—The more we make the glory of God our end, the more fully shall we enjoy holy peace.—*Bishop Reynolds.*

Treasury.

THE SCRIPTURE.

The Scripture, according to our doctrine and the general consent of reformed churches, is the only infallible rule of faith, in both respects or conditions of a perfect rule. First, in that it contains all the principles of faith and points of salvation; so that no visible Church on earth may commend any doctrine to others, as a rule of faith, unless it be commended to them for such by the Scriptures, by which every one's doctrine that acknowledgeth God for his Lord must be examined, as by a law uncontrollable. Secondly, in that these principles of faith are plainly, perspicuously, and distinctly set down to the capacities of all that faithfully follow their practical rules, most plain, most perspicuous, and easy to all capable of any rule or reason: so that this sacred canon needs no associate, no addition of any authority as equally infallible, nor more perspicuous than itself, to supply what it wants; only the ministry of men, skilful and industrious in the search or exposition of it, is to be supposed. And all these (be they never so excellent and well conversant in them) are, unto the Scriptures, but as the ordinary expositors of classic and authentic books are unto the chief authors or inventors of the science contained in them.

But can it be proved by any other place of Scripture, that unto such as do the will of God, and practise according to his precepts, the same word shall be plain and easy, as far as is necessary for their salvation? Yes, infinite places may be brought to this purpose. And lest any man should except against the extent of such bountiful promises, as if they included some condition of learning, great dexterity of wit, or the like, whereof many men are not capable; our Saviour Christ adds the universal note—"If any man will do his will, he shall know of the doctrine, whether it be of God."—*Dr. Thomas Jackson.*

"The wages of sin is death."—Rom. vi. 23. The death of the body is by no means the full infliction of the penalty of the divine law. What we look upon as death, is only a dark passage which conducts the sinner to the state of eternal death. If divine grace had not interposed, death has a sting by which he would pierce every transgressor, and send him to a state of interminable misery. "The sting of death is sin, and the strength of sin is the law." The dissolution of the body, so far from exhausting the curse of sin, is but a preparation; like knocking off the chains and fetters from a prisoner who is about to be led forth to the place of execution. The opposite of eternal life is eternal death—the death of the soul, which consists in the perpetual loss of hope; a cutting off from the

presence and favour of God ; a sense of his eternal wrath, which burns like devouring fire. The second death treads in the footsteps of the first, and its shadow covers it ; it is the infliction of the sentence of the eternal Governor of the universe ; and the fear of it makes those who are aware they are sinners willing to struggle with a load of cares and sorrows, rather than fall into the hands of the living God. But the gift of God is eternal life through Jesus Christ. The penalty of death is conditionally abolished in favour of the whole, so that it is proclaimed throughout the world, that "whosoever believeth in the Son of God shall never perish, but have everlasting life." And there is an earnest of immortality in the believer ; as Jesus Christ, our substitute, took possession of immortality, and "became the first-fruits of them that slept ;" so all his saints have in themselves an inward pledge, like that which Christ had on earth, an earnest of their alliance to eternal life.—*Robert Hall*.

Suppose professors of religion to be ranged in different concentric circles around Christ, as their common centre. Some value the presence of their Saviour so highly, that they cannot bear to be at any remove from him. Even their work, they will bring up, and do it in the light of his countenance ; and while engaged in it, will be seen constantly raising their eyes to him, as if fearful of losing one beam of his light. Others, who, to be sure, would not be content to live out of his presence, are yet less wholly absorbed by it than these ; and may be seen a little farther off, engaged here and there in their various callings, their eyes generally upon their work, but often looking up for the light which they love. A third class beyond these, but yet within the life-giving rays, includes a doubtful multitude, many of whom are so much engaged in their worldly schemes, that they may be seen standing sideways to Christ, looking mostly the other way, and only now and then turning their faces towards the light. And yet farther out, among the last scattered rays, so distant, that it is often doubtful whether they come at all within their influence, is a mixed assemblage of busy ones, some with their backs wholly turned upon the sun, and most of them so careful and troubled about their many things, as to spare but little time for their Saviour.

The reason why the men of the world think so little of Christ is, they do not look at him. Their backs being turned to the sun, they can see only their own shadows ; and are, therefore, wholly taken up with themselves. While the true disciple, looking only upward, sees nothing but his Saviour, and learns to forget himself.—*Memoir of the Rev. E. Payson*.

THE SOUL AFTER DEATH.

At death the spirit returns to the God who gave it. (Eccles. xii. 7). It goes to him to give an account of all it has thought,

and felt, and done, while in the flesh; of the use it has made of its own powers, and of the powers of that body over which it has ruled. He sent it here that it might know, and love, and serve Him; he sends for it again at death, to inquire whether it has fulfilled its work. It goes to him to be judged—to appear at his bar, and receive its sentence; and then to enter on its final home. If found in Christ, clothed in his righteousness, and purified by his Spirit, it will dwell in a world where it shall sorrow no more. If found out of Christ, rising from its earthly tenement with the stains of sin polluting it, and the guilt of unpardoned sin testifying against it, it will be “driven away in its wickedness,” far from the “presence of the Lord, and the glory of his power.”—*Rev. C. Bradley.*

Miscellanea.

ERAS OF THE REFORMATION.

England (Wickliffe)	1360
Bohemia (Huss)	1405
Germany (Luther)	1517
Switzerland (Zuinglius)	1519
Denmark	1521
France (Calvin)	1529
Protestants, first so called	1530
Sweden (Petri)	1530
Ireland (Brown)	1535
England, completed, (Cranmer, Bucer, Fagius, &c.)	1547
Scotland (Knox)	1560
Netherlands	1566
Council of Trent	1545 to 1563
P. Pius' 4th Creed, published	1564
The Romish Test, (English published)	1582
The Latin Vulgate, authorized by the Council of Trent, published	1592
The Doway Bible, published	1609

This English Translation has never been authorized by the Church of Rome, and is used subject to the restrictions of the 4th Rule of the Index. It is published with a variety of Notes. Dr. Doyle, in 1825, stated before the House of Lords, that they (the Bishops) were by no means pledged to the Notes, and that they “carry no weight.”

Protestants! think of the degraded and debased condition of the Popish laity, and pray that the Lord may open their eyes!

THE
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Thorney Abbey, Cambridgeshire.

THE original name of Thorney, which was Ankeridge, was derived from a monastery for hermits or anchorites, founded here in A.D. 662, by Saxulphus, abbot of Peterborough, who became its first prior. The abbatial building having been destroyed by the Danes, the site lay waste until A.D. 972, when Ethelwold, Bishop of Winchester, founded upon it a Benedictine abbey, in honour of the Virgin, which became so opulent, that, at the dissolution, its revenue was valued at 508*l.* 12*s.* 5*d.*

Of this abbey, which was a mitred one, the only remains existing are portions of the parish church, a gateway, and some fragments of the old walls.

The present parish church, which is dedicated to St. Botolph, originally formed the nave of the conventual church, and was built about A.D. 1128. It is partly of Norman, and partly of later English, character. A colony of French refugees settled here about the sixth century, having been employed by the Earl of Bedford in draining the fens. There are tombs erected to their memory in the churchyard. The living, in the gift of the Duke of Bedford, is a perpetual curacy.

Bible Notes.

NO. II.—MODES OF COMPUTING TIME.

It is important to understand the different modes of computing time amongst the Jews and Romans, in order to know the meaning of the allusions so frequently made upon this subject in the sacred writings.

The Jews computed their *days* from evening to evening, agreeably to the command of Moses—"from even unto even shall ye celebrate your Sabbath." (Lev. xxiii. 32).

The Romans had two different computations of their days, and two denominations for them. The one they called the *civil*, and the other they called the *natural*, day: the first was the same as ours: the second, which was the common computation, began at six in the morning, and ended at six in the evening. The *civil* day of the Jews varied in length, according to the seasons of the year. It was at first divided into *four parts* (see Nehem. ix. 3); but afterwards into *twelve hours*, computed from six o'clock in the morning: thus their third hour corresponded with our nine o'clock, their sixth with our twelve o'clock, and so on.

The *night* was originally divided into *three parts*, or *watches* (Ps. lxxiii. 6, xc. 4; Lam. ii. 19; Judg. vii. 19; Exod. xiv. 24), which, probably, were of unequal length. In our Lord's time, the night was divided into *four parts*, or *watches*, the fourth watch being introduced among the Jews by the Romans. Sometimes the expression "*hour*" implies the space of time occupied by a whole watch. (Matt. xxv. 13, xxvi. 40; Mark xiv. 37; Luke xxii. 59; Rev. iii. 3).

The Jews reckoned *two evenings*: the former began at the ninth hour of the natural day, or three o'clock in the afternoon; and the latter at the eleventh hour. Thus the paschal lamb was to be sacrificed *between the evenings*. (Exod. xii. 6; Levit. xxiii. 4).

The Jewish *week* consisted of seven days and seven nights. The Jewish Sabbath was the *seventh* day: in this respect differing from ours, which is the *first*.

The Jewish *month* was a *lunar*, not a *calendar*, one—that is, was measured by the revolutions of the moon, and consisted, alternately, of twenty-nine and thirty days. At first the Jews had no particular names for their months, but called them the *first*, *second*, &c. In Exod. xii. 4, the *first* month is termed *Abib*; in 1 Kings vi. 1, the *second* is named *Zif*; in 1 Kings viii. 2, the *seventh* is named *Ethanim*; in 1 Kings vi. 38, the *eighth* is named *Bul*. On the return from captivity, they introduced the names which they found among the Chaldeans and Persians.

The Jews had four sorts of years ; one for *plants*, because they paid tithe-fruits of the trees which budded at that time ; another for *beasts*, in which they paid tithes of the beasts that fell within the year ; a *third* for *sacred*, and a *fourth* for *civil* purposes.

The *sacred* or *ecclesiastical* year commences in March, because they departed out of Egypt at that time. From that month they computed their feasts ; and the prophets, also, occasionally dated their oracles and visions. (See Zech. vii. 1).

The *civil* year commenced in our *September*, because it was an old tradition that the world was created about that time. From this year the Jews computed their jubilees, dated all contracts, noted the birth of their children, and the reign of their kings.

It must be borne in mind that the Jews reckoned any *part* of a period of time for the whole, as in Exod. xvi. 35. Thus, a part of the day or year is used for the whole of the day or year. This will explain several apparent contradictions in the sacred writings ; particularly the account of our Lord's resurrection, in Matt. xxvii. 63, and Mark viii. 31, *three days after*, with that of his resurrection *on the third day*, according to Matt. xvi. 21, and Luke ix. 22.

Besides the mode of computation by years, the Hebrews first, and the Jews afterwards, were accustomed to reckon their time from some remarkable era : for instance—1. *The lives of the patriarchs*. 2. *Their departure out of Egypt*. 3. *The building of the Temple*. 4. *The commencement of the Babylonian captivity*. In process of time they adopted, and for one thousand years employed, 5, the era of the Seleucids, which in the books of Maccabees is called the era of the Greeks ; in later times (1 Mac. xiii. 42, xiv. 27), they computed according to the years of the Maccabean princes ; and since the compilation of their Talmud, they have reckoned their years from the foundation of the world.

Reader : soon "*Time shall be no longer.*" (Rev. x. 6).

EDUCATION.*

THE circumstance to which I would here allude, in reference to our brighter prospects, relates to the important subject of Education. The state of education has been low and unsatisfactory in the extreme. It is melancholy to reflect that the exact return, furnished since we last met by our diocesan

* From a Charge of the Right Rev. the Lord Bishop of Chester. 1844.

inspector, gives an average of six per cent. only, under daily education in the rural districts, and in the populous towns not half that number. This low number is partly accounted for by the short period during which the children are retained at school, averaging nearer two years than ten. And in many of the towns, we thankfully acknowledge that the deficiency of daily education is in some degree compensated by the excellence of Sunday-schools. But, after making every allowance, it must be owned that, under circumstances like these, there is no fair trial of the effect of education; and that it is grievous to send out a youthful generation into the dangers and temptations of the world, with no more of moral or mental discipline, no better religious culture, than can be bestowed in two short years.

I contemplate, therefore, with feelings of sanguine hope, the gratifying fact, that education is making a rapid progress throughout those parts of the diocese where it has heretofore been most deficient. The unexampled liberality by which the funds of the National Society have been replenished has enabled it to supply such encouraging assistance to local efforts, that day-schools are likely to become universal. Fresh means of education have been provided, during the interval of our assembling, by the erection of additional school-rooms, to about twenty thousand scholars—i. e., to twenty per cent. upon the population which we may suppose has grown up within that period to the age for profiting by them.

It may be objected, that education is no new thing; that national schools have existed for a whole generation; and that we have no right to look for a result in future which has not been produced already.

We have learnt, however, from past experience, that schools may exist, with very little of real education—very little of that culture which brings the mind into a new state, and prepares it for impressions of good which may be strong enough to resist temptation, and maintain a course of righteousness, sobriety, and godliness. That our schools have been useful, as far as they have hitherto proceeded, it would be unreasonable to doubt—that they are capable of becoming far more useful, it is impossible to deny. I believe that we have taken the right step, in applying ourselves to the education of masters, as preparatory to the education of children. And I look to the training college, now happily established at Chester, and able to send forth its thirty masters annually to supply the schools now building, and demanded by our increasing population; as one of the bright stars in our present prospect—one of the premises on which I found my hopeful calculations. For the people themselves readily appreciate the nature of the education offered them. After all, their indifference to education has hitherto been the chief cause of their want of

Education.

education. Many of our national schools have languished for lack of scholars, in the midst of an illiterate population. When once it is perceived that schools are really telling upon the habits of their scholars—that the children, through the effect of moral discipline, are becoming orderly, obedient, and intelligent—the school fills as naturally as water rises in the channel, when the spring receives a fresh supply. The thirty masters who first left our training college found in their respective schools an aggregate of 1,400 scholars. By the close of the first year the 1,400 had swelled to 2,400.

And here, my reverend brethren, you must suffer a word of exhortation. There is a part of education which the best professional master can hardly give, and, without which, all that he can give will be of small avail. He prepares the soil in which you may sow the seed, with a reasonable hope of its springing up and flourishing. I am far from advising the clergyman to become the master, even the *quasi* master, of the school: the care of the rising generation must not rob their parents of that which is due to them. But if the school is to be effective for its great and important purposes, he must be the assiduous visitor, the vigilant inspector of the school, in all its departments. And that scriptural instruction, which is the mainspring of the whole, he must do more than superintend: if it is to be usefully inculcated at all, the work must be his own, by a regular and settled system. I hope that I am not unmindful of the labours required from the clergy of this diocese. I hope that I shall never be insensible to the faithfulness with which they are generally discharged. But one thing is yet lacking; one labour must still be added to those which you have hitherto undertaken, unless you are already in the habit of bestowing this constant attention to your schools. What other labour can be made to bear, at once, upon so large a proportion of your people? In the school, we ought to expect that a tenth, or it may be even a larger part of your whole charge, is brought together before you. And that portion, how interesting, how important! It is the description of the spiritual shepherd, that whilst he feeds his flock, he “gathers the lambs in his bosom.” The test of attachment proposed to the apostle was, “Simon, lovest thou me? Feed my sheep. Feed my lambs.” And how can it agree with the character of faithfulness in a shepherd, however diligently he may tend his grown-up flock, if he leave his lambs to a hireling?

It is my firm conviction, that whoever devotes several hours of his week to this department of duty, will reap from it a larger harvest than from any other portion of his labour. The schoolmaster can secure that the Scriptures be read intelligently, and that the geography and history connected with them be generally known. But the bearing of one part of

Scripture upon another; the comparison of spiritual things with spiritual; and, above all, the practical application of Scripture as the ruling principle of the heart and life, must be the business of him who is thoroughly furnished to this good work, and whose office enables him to "reprove, rebuke, exhort, with all long-suffering and doctrine." And who can foresee or calculate the extent of blessing which may rest upon such instruction, not left to the short space of leisure which can be afforded on the Sabbath, not interrupted by the long interval between them, but systematically inculcated during the years, few, too few, as these may be, which the child is permitted to employ at school? Who can set a limit to the effect which such teaching might produce upon the rising generation? Who can say whether that neglect of baptismal obligations which we complain of may not be traced to the absence of such scriptural education which too often parents and god-parents are unable or unwilling to bestow, and which the minister, the spiritual father, can alone efficiently supply?

Some, perhaps, may object, and think that the pulpit must lose what the school gains: that the time occupied in these visits to the school can be ill-spared for the preparation which is requisite for the duties of the church. My belief is, on the contrary, that the school is no bad substitute for the study: and that the adults at church would often be gainers by the hours which have been previously spent upon the children in their school. Of one thing there can be no doubt: it is commonly admitted and regretted. A large part of the labour bestowed on the pulpit is thrown away; not only when the truths inculcated, the ideas received, are practically disregarded, but because no idea is conveyed to the mind at all. It is not so presented as to enter the mind, or leave an impression. It is sometimes wrapt up in too many words for the hearer to develope; and sometimes expressed in terms so ambiguous, or so little familiar, that no meaning is communicated. Now, the habit of discussing Scripture with the young and the uneducated is one mode of obtaining that difficult art—the art of reaching and interesting the minds of the more educated and advanced in years. It shows the need of adding line to line. It shows the need of taking nothing for granted, in regard to intelligence in the hearers, but of making sure that we are understood. It acquaints us with errors which must be guarded against, and could hardly have been anticipated. It habituates us to the interpretation of Scripture by Scripture. It familiarizes us to the useful practice of illustration. Whoever is the best adept in all these various arts, will be the best teacher in the pulpit as well as in the school; and will insensibly practice there those lessons which he has himself learnt, unawares, whilst teaching others. The pro-

tability is, that the most assiduous catechist will prove the most effective preacher; and there may be a reason, not always reckoned on by those who have left the fact on record, why, of all the labours of their ministry, those hours have been the most profitable which they had spent in catechizing.

Martyrs.

“The noble army of martyrs praise Thee.”—*TE DEUM.*

NO. II.—JAMES BAINHAM.

JAMES BAINHAM was the son of Sir Alexander Bainham, of Gloucestershire: he received an education suitable to his father's rank, and made considerable progress in the Latin and Greek languages. He was brought up to the law, in which he set a good example to all his profession, being very liberal to his clients, and willingly giving advice to the needy, to widows, orphans, and all who were afflicted, without money or reward. He was a man of a virtuous disposition and godly conversation, constant in prayer and reading the Scriptures, and abounding in all good works. This conduct exposed Bainham to suspicion, which he increased by marrying the widow of Simon Fish, who was the author of “*The Supplication of the Beggars*,” and Sir Thomas More caused him to be imprisoned in his house at Chelsea. His sufferings at first were not severe; but refusing to recant, he experienced harder treatment. The chancellor ordered him to be tied to a tree in the garden, called “*The Tree of Truth*,” and whipped him with his own hand; but as these measures were as unsuccessful as the former, he committed Bainham to the Tower, ordering him to be tortured on the rack. This is a horrible machine, on which the sufferer is laid with his legs and arms extended; and it is worked so that the limbs are stretched to the utmost, frequently so much as to be put out of joint. This instrument of torture has long since been forbidden in our land; but it always has been, and still is, a favourite with the Popish inquisition. Sir Thomas More was present on this occasion, and ordered the rack to be worked so severely, that Bainham was lamed by its effects. These cruel measures were designed to make him accuse some gentlemen of the Temple who were suspected of heresy, and to compel him to discover his books; but the patient sufferer was enabled to bear the torture, and thus baffle his adversaries. His wife was then sent to the Fleet prison, and his goods were confiscated.

After these proceedings, Sir Thomas More sent Bainham to Stokesley, then Bishop of London, before whom he was brought, December 15, 1531, and examined upon several articles. The particulars of this examination deserve notice. The *first* enquiry was, whether he believed there was any purgatory for souls departed this life? Bainham answered by quoting 1 John i. 7-9: "If we walk in the light, as he is in the light, we have fellowship one with another; and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Being then asked what he thought of purgatory, he answered, that if any such thing as purgatory had been mentioned to St. Paul, he thought the apostle would have rejected it as heresy.

The *second* enquiry was, whether the saints departed hence are to be honoured and prayed unto, entreating them to pray for us. He answered from 1 John ii. 1, 2: "My little children, these things write I unto you, that ye sin not; and if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." And further, being asked what he meant when he used the words of the Popish liturgy, "All ye saints of God, pray for us?"—he answered, that he meant the saints that were alive, and not those that were dead, as St. Paul exhorteth the Corinthians: "Pray for us." (2 Cor. i. 11.) He said he prayed not to the dead, because he thought that those who were dead could not pray for him. And when the whole Church was gathered together, they used to pray for one another, or desire one to pray for another, with one heart; and that the will of the Lord might be fulfilled, and not ours. "And I pray (said he) as our Saviour Christ prayed, 'Father, take this cup from me, if it be possible; yet thy will be done.'"

Thirdly. He was asked, whether he thought that any departed souls were yet in heaven, or not? To this he answered, he believed that they were wherever it pleased God they should be.

Fourthly. It was demanded, whether he thought it necessary to salvation for a man to confess his sins to a priest? To this he answered, that it was lawful for one man to confess and acknowledge his sins to another. As for any other than a voluntary confession of this kind, he knew of none. And further he said, that if, when he heard the word of God preached, he repented of his sins, he believed his sins forthwith were forgiven by God, and that he needed not to go to confession to a priest, in order to obtain pardon.

The *fifth* and *sixth* enquiries related to the Scriptures. He stated that the holy Scriptures had not, during the last eight hundred years, been so plainly declared to the people as during the last six years. He added, that the New Testament, then translated into English, taught the word of God: whereas, formerly, preachers only taught that men should believe as the Church believed.

Concerning extreme unction, being desired to say his mind, he answered, that it was but a ceremony; neither did he know what a man should be the better for such anointing: the best was, that some good prayers were said thereat.

Respecting baptism, his words were these:—"That as many as repent and put on Christ shall be saved—that is, as many as die unto sin, shall live by faith with Christ. Therefore, it is not that we live, but Christ in us. And so, whether we live or die, we belong to God by adoption, not by water only, but by water and faith: that is, by keeping the promise made; for, 'Ye are kept by grace and faith, (saith St. Paul,) and that not of yourselves, it is the gift of God.'"

With respect to Tindal's books, he admitted that he had the English translation of the Testament, and thought he did not offend God by reading it, notwithstanding the proclamation to the contrary, but thought it right that the people should have this book. He also confessed having several other prohibited books and tracts.

Between December and February, Bainham was examined several times, and, by degrees, was persuaded to abjure the opinions above stated, and submit to the Church of Rome. He consented to sign an oath of abjuration with much reluctance; but at length did so, and was then sentenced to pay a fine of twenty pounds, to walk barefooted before the cross in procession to St. Paul's, and to stand before the preacher at Paul's Cross during sermon time, with a faggot upon his shoulder. This being done, he was released on the 17th of February.

Bainham had scarcely been a month at liberty, before he bitterly bewailed his abjuration, and had no rest or peace of mind, till he had lamented his fall to all his acquaintance, and asked forgiveness of God and all the world, before the "congregation," which in those days met secretly in a warehouse in Bow-lane.

On the Sunday following, he went to St. Augustine's Church, with an English New Testament in his hand, and "The Obedience of a Christian Man" in his bosom; and standing up in his pew before all the people, he declared openly with tears that he had denied God, and prayed the people to forgive him, and to beware of his weakness, and not do as he had done. "For (said he, holding up the New Testament) should I not return again unto the truth, this

word of God would damn me, both body and soul, at the day of judgment." He then urged those who heard him, rather to meet death at once, than to do as he had done; "for he would not feel such a hell again as he then felt for all this world's good." This being noised abroad, he was soon apprehended, and again committed to the Tower of London.

On the 19th of April, 1532, Bainham was brought before the bishop's registrar and his vicar-general, and other divines. The vicar-general read the articles and the abjuration already mentioned, and produced some letters written by him to the bishop and to his brother. After further enquiries, he was sent back to prison. The next day he was again brought before the vicar-general, at All Saints' Church, at Barking, and examined respecting the sacrament of the altar. The vicar-general declared that "our holy mother, the Catholic Church, determines and teaches, that there remains no bread in the sacrament of the altar after the words of consecration;" and enquired whether he believed this, or not? Bainham answered, that St. Paul called it bread in these words: "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." (1 Cor. xi. 26).

He was then charged with having affirmed and believed, that every minister who preached the Gospel clearly had as much power as the Pope. To which he answered: "He that preacheth the word of God purely, and liveth thereafter, hath the key that bindeth and looseth both in heaven and earth, which key is the holy Scripture that is preached; and the Pope hath no power to bind and to loose, but by the key of Scripture." He was also charged with having affirmed that Christ was but a man, which he positively denied, declaring that he had never said or thought so. It was not unusual for the Papists to add some blasphemous tenet to those of which they accused the Lollards and Gospellers, without the least ground for so doing.

On the 26th of the same month he was again examined, and a professor of divinity repeated that the Church believed the body of Christ was really in the sacrament of the altar. Bainham answered: "The bread is not Jesus Christ, for Christ's body cannot be chewed with teeth; therefore it is but bread." Being further questioned, whether, in the sacrament of the altar, is the very body of Christ, God and Man, in flesh and blood, he at length replied: "He is there, very God and Man, in form of bread."

Sentence was then passed, and he was delivered to Sir Richard Gresham, the sheriff, who took him to Newgate, and on the last day of April he was burned in Smithfield, at three o'clock in the afternoon. During his imprisonment, he was very severely treated. For nearly a fortnight he was kept in the bishop's coal-house, with irons upon his legs. He was

then carried to Sir Thomas More's house, and chained to a post for two nights; from thence he was taken to Fulham, and treated with severity for a fortnight. Afterwards he was removed to the Tower, and there severely whipped, to make him revoke his opinions.

Respecting his burning, it was well known at the time that as he was at the stake, in the midst of the flaming fire, when his arms and legs were half consumed, he spake these words: "O ye Papists, behold, ye look for miracles, and here now you may see a miracle: for in this fire I feel no more pain than if I were in a bed of down; but it is to me as a bed of roses." Thus the Lord supported his servant in the midst of that fire, which before had appeared so dreadful to him as to induce him to deny the faith. But when, by submitting himself to the will of his persecutors, he had obtained his liberty, instead of finding comfort and enjoyment, he found a hell within, harder to bear than any bodily sufferings. Bainham was one of the last victims of Sir Thomas More's zeal against heretics—"The Lord forgive Sir Thomas More," were among the last words uttered by Bainham); for he shortly afterwards resigned the office of Lord Chancellor, and the fury of the persecution was, in consequence, a little abated.

The Allotment System.

NO. II.—ALLOTMENTS FOR AGRICULTURAL LABOURERS.

THESE allotments combine recreation with profit: they also give the labourer a personal interest in all that belongs to the tillage of land. He is able to apply, on a small scale, and by the healthful occupation of his leisure hours, the principles on which he sees his employers cultivate their land. And, what is more, he may find in his daily task not only the means of worldly advantage, nor merely a resource for his hours of leisure, but fresh reasons for humility and thankfulness to God.

Yet field allotments should in no case be too large; nor should they be given instead of COTTAGE GARDENS. The careful cultivation of a cottage garden, and the successful rearing of flowers, as well as fruits and vegetables, may be usefully encouraged. And it may be remarked, that the amicable relations of life, in the country, are, by means of these institutions, cherished and brought into wholesome exercise. The several classes, not only of landlord and tenant, and farmer and labourer, but the neighbouring gentry and others, who have no personal or immediate interest in the cultivation of

land, are brought together on a friendly footing, with a view of promoting the general comfort and prosperity. The subjoined sketch of "Rules for Allotment Gardens," and "Notice of an Annual Cottage-garden Show," may be useful. These may be altered or enlarged, according to local circumstances.

Rules of an Allotment Garden.

I. The rent of the land to be — pence per rod per annum, free of tax or tithe.

II. One-fourth part of the rent to be paid on Lady-day, one-fourth on Midsummer-day, and the remaining half on the last day of August.

III. If any occupier of allotment be found or known to trespass upon, gather fruit or take vegetables from, or otherwise damage the crop of any allotment except his own, or introduce any person into the gardens who shall so offend, he shall, for the first offence, pay a fine of —, for the second —, and for a third offence be deprived of his allotment and forfeit the crops.

IV. No occupier is allowed to work on Sundays, or during his master's time; nor take any fruit or vegetables out of the gardens on Sundays, after eight o'clock in the morning, under a penalty of — for each offence; and if this be repeated, expulsion to be enforced.

V. Any occupier of allotment who climbs over the gates or hedges shall be fined — for each offence.

VI. No waggon, cart, or barrow to be allowed in the garden in wet weather, so as to cut or damage the roads; and no dung or rubbish to be permitted to lie in the roads more than forty-eight hours, under a penalty of — for each offence, to be paid by the owner.

VII. Every occupier is to keep and leave his allotment in good condition, according to the judgment of the superintendent and inspectors; and not more than half his ground shall be cropped with the same crop in any one year, and spade husbandry shall alone be used, under forfeiture of the allotment in each of the above cases.

VIII. Any person who is found intoxicated, or to offend against the law of his country, shall thereby forfeit his allotment.

IX. All fines to be added to a fund for incidental expenses, and to be paid to the superintendent within seven days after they are incurred; and all accounts are to be laid before a general meeting every year, upon the show day.

X. All disputes are to be settled by the inspectors, subject to the approval of the superintendent.

XI. No occupier shall underlet any part of his allotment, or allow any other person (except his own family) the benefit of it, on pain of forfeiting the same.

XII. Each tenant to be supplied with a copy of these articles, for which, on entry, he shall pay — pence.

XIII. Whoever neglects to abide by these regulations, thereby forfeits his allotment, and the crops growing upon it.

Form of Agreement.

I hereby engage to abide by the above rules and regulations, and take my allotment subject to them.

Witness my hand, this — day of —, 184 .

A. B.

1845.—C. and K. Cottage-garden Society.

The annual show will take place at —, on —, 1845.

Every article must be the growth of the person claiming the prize.

The articles must be delivered before — o'clock in the morning, when a fair price will be offered for them; and if they are accepted, this will be immediately paid. They must be brought in a neat and perfectly clean state. Certificates of character and services must be delivered to D. E., Esq. before —.

Then follows a list of prizes for cottagers. It is not necessary to specify here the several sums, which will vary according to circumstances.

For the best cultivated garden

For general habits of industry and cleanliness in cottages

For the male servant who has lived longest in the same farm, or in the same place, with a good character, for any period exceeding two years

For the female ditto

For the boy, three years' servitude, under 20 years of age

For two years' servitude, under 15 years of age

For the girl, three years' servitude, under 20 years of age

For two years' servitude, under 15 years of age

Prizes for fruits and vegetables follow under their several heads; as well as for pigs and bees, and for the neatest and best cultivated flower border.



ON THE OBSERVANCE OF THE LORD'S DAY.

BY THE REV. J. D. SCHOMBERG, VICAR OF POLESWORTH, WARWICKSHIRE.

ALL men will admit that our first and plainest duty is to serve God; and that he that made us hath a right to dispose of us as he pleases. Such sentiments are undoubtedly just and reasonable, and cannot fail to recommend themselves to every man's judgment and conscience.

Permit me, then, to call your attention to the will of God, expressed in the fourth precept of the Ten Commandments: "Remember the Sabbath-day, to keep it holy: six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." (Exod. xx. 8, 9, 10).

You clearly perceive that God has here laid down a strict and positive law, in which he lays claim to a certain portion of your time—one day in seven. The claim is absolute, and you will have acknowledged not only that his claim is reasonable, but that he might justly have demanded a much larger proportion of your time.

For, let me ask you, if the great and blessed God had consulted you on the subject, and asked you what portion of your time, in return for existence and all its blessings, you would willingly allot to his service, would you not have been ashamed to offer him so small a portion? Would you not have thought that, at least, half your time ought to have been devoted to the will and pleasure of your great Creator? You cannot, therefore—you do not think one day in seven too much.

But I will place this matter in a stronger light. Suppose you were upon your death-bed, and God should offer to prolong your life, on condition that you would devote six days out of the seven to his worship and service, do you think you would reject the condition? Nay, I will go further. Suppose you were dying of some very painful disease, and God should promise you life and health, on condition that you should be racked and tormented one day in seven with the disorder under which you were suffering, I have no doubt you would be willing to accept even that condition, and to suffer one day's pain for the comfort and happiness of the other six.

But God has not made any such demand upon your time; nor has he required any hard conditions. On the contrary, he has demanded a very **small portion**, and required that it should be given up to purposes, not only easy to be accomplished, but calculated to promote your present and everlasting happiness.

And does not this impress you with a lively sense of the goodness of God? Would you not be ashamed to rob him of any portion of that time to which he has laid claim? Would it not be the most ungrateful return to him for his generosity in granting you six days out of the seven? And would it not justly expose you to that indignant reproach announced by God through his prophet—"Will a man rob God?—yet ye have robbed me. Ye are cursed with a curse; for ye have robbed me: even this whole nation." (Mal. iii. 8).

But you perceive the ingratitude as well as the danger of such a course, and are willing to discharge this most important duty. You consider, from this moment, that one day in seven is no longer your own, and that you must devote it to the purposes for which it has been appointed: and here you cannot fail but once more acknowledge the goodness of God, who, so far from exacting any arduous task, consults your ease and happiness. He demands that you rest from all your worldly labours: "Thou shalt not do any work."

The prohibition, you see, is absolute: all your ordinary occupations and pursuits, whether of business or recreation, are to be suspended—works of necessity and charity, of course, are to be excepted;—such works as cannot be done the day before, or on the following day: providing for the actual necessities of life; extinguishing your own or your neighbour's fire; travelling to your parish church; waiting on the sick; visiting the dying; or any other work of charity and kindness.

But then you are absolutely forbidden to follow your ordinary engagements. Whatever may be the work or employment on the six days, is not to be followed on the Sabbath. Your worldly business or occupation is not to be the matter of your conversation: it must not be the subject of your thoughts.

But if those engagements are to be strictly avoided which pertain to our common and ordinary modes of existence, and which in themselves are not only useful, but necessary—how much more are all useless and unnecessary engagements forbidden? What must we then say of visitings, feastings, and amusements? Must not these be considered as a wanton trifling with the Almighty, and the most insulting breach of his commands?

For consider the intention of the law: "Remember the Sabbath-day, to keep it holy." God has not set this day apart merely for your rest from bodily labour and amusement; but he has "sanctified" and set it apart for holy purposes: for the public worship of God, and our instruction in heavenly knowledge, in order to our preparation for dwelling with God in another and better world. It was the custom in the Jewish Church to assemble in the synagogues on the seventh day, for

the purpose of offering up solemn prayers and supplications, and to hear the law of God read and explained. The same custom obtained in the Christian Church on the first day of the week, in honour of Christ's resurrection, and which, from that circumstance, is called "The Lord's-day" (Rev. i. 10); and it has ever since continued to be the appointed day for the solemn assembling of Christians in the presence of their common Father and Benefactor.

For this end the Church of the living God hath supplied you with the suitable means and ordinances of religion; the offering of prayers and supplications; reading and expounding the word of God; and the administration of the sacraments. These are the means which have been handed down to us from the beginning; and in which, as Christians, we are bound, under the most solemn obligations, to spend one seventh part of our lives.

Nor can you be at a loss as to the length of time in which you are to be occupied in these religious exercises. The Church has relieved you from any doubts or surmises, by fixing the hours of public worship. You are not left to choose. The Church of God, into which you have been baptized, and to which, under God, you owe a filial obedience, hath separated three hours of the sacred Sabbath-day for the purposes of public worship, and hath ordained that you shall assemble twice during the most important part of the day, in the house of God. Both these periods are binding upon you, if you live within a reasonable distance of your parish church: *i.e.*, unless your attendance might prove injurious to your health, or interfere with other necessary duties. But you must not permit your comfort or convenience to plead your excuse. It is the prescribed order of the Christian Church, which calls you into the presence of your God and Saviour. Would not the very thought be a stain and a reproach to your Christian character: and would not the neglect be an insult to God, to his Church, and to his ministers?

But do not mistake me, as if I meant to convey the idea that attendance on the public ordinances of the Church would fully satisfy the divine command—"Remember the seventh day, to keep it holy." Attendance on public worship is one part of the Christian's duty, which indeed cannot be dispensed with; but there are other weighty and important duties of a personal and domestic nature which are implied in the sacred precept. Of the first, are the reading of the holy Scriptures; meditation on the wonders of redemption; and private prayer. You are charged also with duties of a domestic kind; with the responsibility of seeing that your families, your children, your servants keep holy the Sabbath-day. Nor need you be at a loss how to employ yourselves. The Church charges you with the duty of instructing your

children in the knowledge of the holy Scriptures, training them in the Catechism, and to instruct them in their duties towards God and man. This is the manner in which the Church ordains that every one of her members should spend the evening of the Lord's-day.

If each would zealously apply himself to that important duty, how much would the face of society be improved! How much would the attachment between masters and servants be increased! How much would the habits of all be improved, and with how much greater force would the instructions of the Sabbath fall upon willing ears and prepared hearts! And how much would the tie between parents and children be endeared! Indeed, I am apt to think, that it is the neglect of this duty which has brought in so much disobedience to parental authority, and, to a serious extent, weakened the bonds and obligations of civil society.

You see now something of the extent of this command—that God requires a seventh portion of your time; that during that period you are to rest from all your labours; that you are to keep it holy, in the exercise of public and private acts of religion—and your reason tells you that nothing can be more just and reasonable; and that your attention to the divine counsel will be attended with the most beneficial results, both to yourself and others.

In the performance of this great and important duty, if we engage in it with a sincere and willing heart, we may expect the blessing of God to rest upon us. If we honour him in the day of his appointed rest, he will honour us on those days of the week which he has appropriated to our own use. If worldly happiness and prosperity were our object, we should not fail in obtaining our desires. For all things are at his disposal; promotion and riches are with him. Nor need I enlarge: for God himself has made the most explicit and comprehensive declaration on the subject by his prophet: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable, and shalt honour him, not doing thy own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." (Isaiah lviii. 13, 14).

Nor are personal blessings only promised to them who observe the day of God's sacred rest; but national blessings are secured to the happy people who honour and strictly observe it. What can be more striking than the following announcement? "If ye diligently hearken unto me, to bring in no burden through the gates of this city on the Sabbath-day, to

do no work therein, then shall there enter in through the gates of this city kings and princes, sitting on the throne of David, riding in chariots and on horses, they and their princes, the men of Judah and the inhabitants of Jerusalem; and this city shall remain for ever." (Jeremiah xvii. 24, 25).

But, if the observance of the Lord's-day has such great and exceedingly precious promises attached to it, we need not wonder if the profanation of it should be attended with many sad and fatal consequences, both to individuals and nations. There was an express statute in the Jewish law which appointed the Sabbath-breakers to death; and this signal punishment was actually inflicted on one who was found gathering sticks on that day. "All the congregation brought him without the camp, and stoned him with stones that he died, as the Lord commanded Moses." (Num. xv. 32, 37). And although that particular law is abrogated, yet it discovers to us how jealous God is of his honour, and how he will certainly resent every wilful transgression of his command. Nor have the judgments of the Almighty been less frequently inflicted upon nations for their transgression of this statute. Indeed, Nehemiah expressly imputes all the calamities which befall the Jews to this, as the principal cause of God's anger against them. "Then (saith he) I contended with the nobles of Judah, and said unto them, what evil thing is this ye do, and profane the Sabbath-day? Did not our fathers do thus, and did not our God bring all this evil upon us, and upon this city? Yet ye bring more wrath upon Israel by profaning the Sabbath." (Nehem. xiii. 18).

And I am persuaded that many of the national calamities which have befallen us may justly be attributed to the same cause: for what sin can be more grievous than this, which is not only a direct violation of a primitive law of God, but a "bold and sacrilegious invasion of his property," by applying to our own use that portion of time which he hath allotted for himself, and reserved for the immediate exercises of his own worship?

If these things are so, it will be seen what a heavy responsibility rests upon all ranks and conditions of men, to secure the observance of the Sabbath: and I must tell them, in the name of God, that they are strictly accountable, not only for their own conduct, but for that of all persons within their houses on that day; for the stranger that sojourns within their house, as well as for their children and domestics.

And does not this part of the command bear with peculiar force upon those who keep houses of entertainment? It is their duty, undoubtedly, at all times to receive the stranger with courtesy, and to treat him with kindness. But on the Sabbath-day, whilst these traits of his profession are preserved, the fourth commandment gives him a power and

jurisdiction to restrain all who seek hospitality in his house from every word and action inconsistent with the sanctity of the day ; and, if he would not incur the displeasure of God, to shut his door against the idle and profane. He will find great difficulty, no doubt, in an honest and resolute discharge of his duty ; but every risk is to be run, rather than incur the displeasure of Almighty God : and all resolution in his own mind is to be overcome by a reference to that declaration,—“ What shall it profit a man if he gain the whole world, and lose his own soul ? or what shall a man give in exchange for his soul ? ”

In short, if we have any respect for the will of God ; any regard for our own welfare ; any concern for the welfare of our country ; any desire for our happiness in this world or the world to come—let us apply ourselves with sincerity and diligence to the observance of the Lord’s-day, that, when we are called to give up an account of our stewardship, we may be fully accepted, and spend our eternal Sabbath in the presence of God for ever and ever.

Village Dialogues.

NO. II.—THE BREAKFAST.

After family prayers (as stated in the last number, page 13), the vicar and his family, with a lady who was a visiter, and myself, sat down to breakfast. One of the lovely daughters said, “ Papa, shall I take Mr. ——— (meaning me) with me to see the old Peggy Rose, that you may have more time to visit at W——, that we may all return to dinner sooner, that we may have more conversation, for last night we were all too tired to talk ? ” “ I do not know, my dear, (said the vicar) how you can expect Mr. ——— to accompany *you*, for he and I, as old friends, have a good deal to say to each other, after several years’ absence from each other. I leave Mr. ———, however, to decide.” This led me at once into a difficulty ; for I did not like to disoblige the young lady, nor was I willing to relinquish my claim upon the vicar’s company. After a little pause, I bethought me, that the best reply would be to accompany them both the same way. So, I said, “ If you please, Miss ———, you must accompany your father wherever he goes, and I will go with you both.” The vicar said (addressing me), “ As your time, you say, is positively limited to one week—now Tuesday—and you must leave us next Tuesday, having promised to be at B—— next Tuesday to dinner, permit me to lay down a plan for spending the week. To-day, then, if all be well, we will survey the

beauties of our own parish, the village, the church, the old castle, the ruined abbey, the river, &c. To-morrow, you and I will take a ride to the city of L——, see its fine cathedral, and enjoy the rural prospects the country affords. Thursday, my wife shall take you to the pretty village of A——. Friday, we will go to B——, the seat of Sir ——-. Saturday, we can rest, for the clergy physically require rest. Sunday, you and I must divide the service between us. Monday, we will visit Lord H——'s Park; and on Tuesday, we will let you go, with our thanks for visiting us, and our best wishes for your future good on the rest of your journey. You, my dear, (addressing his wife) shall decide who shall go every day with Mr. ——; the gig will hold four, so we all may be indulged in our turns." The good lady replied, "I shall be glad to do so, for they will all submit cheerfully to my wishes."

The young ladies at once, without the least appearance of a murmur, acquiesced in whatever mamma might arrange for us, earnestly beseeching their parents to make everything as gratifying as possible to the other visitor and myself. I was, on this agreeable intimation, obliged to "return thanks" to them all for such prompt kindness. "Well (I said) has my friend, the vicar, fulfilled the Scripture, in training up his *olive branches* in such a way as to promise the most luxuriant fruit. He is one of the many *happy* men that I have witnessed, who enjoy the *privilege* arising from the performance of the *duty* of heads of Christian families. The village pastor is a blessing to all; he is observed by all; he is their guide, counsellor, and friend. Now, sir, (addressing him) you see the value of those studies to which you paid so much attention in youth. As I was a few years your senior, you and I can rejoice together, that God has been pleased to fit us for our different spheres—you for the village, and myself, I trust, for the town."

Mrs. L——, the visiter, said, "I have been here three weeks, and have enjoyed unmingled delight: I go away to-day: my own carriage will be at the door in an hour. It is your turn now, sir, (addressing me) to partake of the hospitalities of this house. I have no doubt you will be much pleased, and leave, as I do, with great regret."

Things being thus ordered, and a plan laid down for the week, I asked the vicar if he was in the habit of distributing religious tracts, because I had taken a quantity with me for circulation, as occasion might offer, on my journey. I regretted that the same facilities for communicating Christian knowledge, by means of tracts, could not be obtained on the railways as used to be by travellers in or upon coaches. A few indeed might be dropped at the stations, and that was all: whereas by a coach we were able to drop them in villages, at

inns, and to foot passengers on the road. Great good had been done in that manner by many well-disposed persons. I said, therefore, "I brought several tracts with me, and if you approve of them (addressing the vicar), will you allow me to give some away in your village?"

"My dear friend (replied he), can I for a moment object to anything you do? Knowing you so well for so many years, I can place the fullest confidence in your judgment, integrity, and kindness. Your selection of tracts, I doubt not, is good. I many times wished I could obtain a good supply of those little silent preachers for my people, when they cannot, or will not, hear my voice. As soon, then, as we shall finish our breakfast, let me beg of you to fill both your coat pockets, as you used to do at C——, and distribute them widely in my parish; for I remember following you one afternoon out of C——, to the missionary meeting at H——; I met several of the market-people on the road, reading the tracts you had given them, and they were conversing about them. On asking them what they thought of the tracts? they said, that they liked them very much: one man, I recollect, said to me, very seriously, that he would never swear again, after reading "The Swearer's Prayer." I met that man afterwards frequently at C——, and I was happy enough to find that, by God's help, he had kept his resolution. There was every reason to believe that he was happily changed by divine grace, in other respects; so that when I left C——, he was considered, by all that knew him, an altered man—a good Christian."

"O! I remember that man very well (said the vicar's good wife); I knew him in his worst days, when he was considered by everybody a sad reprobate; but after that time he always attended T—— Church, and was a sober, industrious, quiet man. By the bye, sir, (turning to me) I recollect a text and sermon of yours, at that time, on Psalm lxi. 2—"Lead me to the rock that is higher than I;" and, if you please, as it is settled between my husband and you that you shall preach next Sunday morning, I must beg that you will preach from the same text."

"As our plan is laid out (said I) for so much business this week, I fear that I shall have no time to study a sermon on such a text, as I have no recollection whatever in what way I treated the subject, it being now twenty-one years ago, though I do recollect that I did at that time preach from it; and, what was particular, it was at the request of my friend, Mr. J——, with whom, I also recollect, you were acquainted. I will consider the text, and, with the help of your good husband's commentators, I will prepare a sermon from it, and you must pray for God's blessing to attend it."

"God was graciously pleased (she said) to bless it to me.

then, when I was young ; and I believe that it will be a blessing to me now, when you and I are so many years advanced in life."

"Truly, Ma'am, (I said) time passes swiftly away. How many sweet hours of Christian fellowship did your good husband then enjoy with me with some other Christian friends, when we used to converse together on the Bible. I am sorry that conversation upon the Bible seems to be laid aside ; and our good friends spend much time in talking about any other thing that engrosses the mind of the public. Mr. H——, of —— College ; Mr. M——, of B—— College ; Mr. I——, of T—— College ; yourself, and myself, had some of the sweetest evenings I ever spent in those conversations. You are aware that all these friends of ours are dead : we only survive."

"I am very much obliged to you (replied the vicar) for recalling those things to my recollection. They were seasons of much mutual benefit to us. Mr. Bickersteth, in his 'Christian Help to the Study of the Bible,' just mentions this mode of searching the Scriptures ; but I am sorry that he does not give it that pre-eminence which it deserves. Let us see if we cannot adopt the practice this week whilst you are here, and we will invite some of our pious friends to meet us. My young folks, with their mother's leave, shall invite some of them to meet to-night for that purpose. So, my dear, you shall go, as soon as other engagements permit, to call upon some whose names I shall give you for this specific purpose."

To this proposal all agreed. So we rose from the breakfast table, and we soon entered upon the scenes of the day. The vicar and myself strolled first to the church, then to the National-schools, to the old castle, to the old abbey, calling, as we went, on several persons. I distributed "Vivian's Three Dialogues ;" "Persuasive to Public Worship ;" "Amelia Gale ;" and other tracts, among those we met with and called upon. They were most thankfully received by all. On going up a hill, I gave the tract on "Cruelty" to a carter that was lashing his horse with too great severity. We returned to dinner, and we found that the young people had invited all that their papa desired to meet us at seven o'clock in the evening. So after dinner we went out in various directions. When tea was done, we assembled together in the vicar's dining-room, each of us having a Bible. In the next number we shall, God willing, give the substance of what passed.

Dec. 21st, 1844.

W. M.

(To be continued).

A FEW WORDS ABOUT POPERY.

BY A MEMBER OF THE CHURCH OF ENGLAND.

AUTHOR OF "PUSHYISM, OR ANGLO-CATHOLICISM BRIEFLY CONSIDERED," ETC.

"And I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns"....."The seven heads are seven mountains, on which the woman sitteth." [Rome is situated on seven hills]....."And the woman which thou sawest is that great city, which reigneth over the kings of the earth."—REV. xvii. 4, 9, 18.

ONE of the fallacious claims of the modern Church of Rome, and which she asserts with great boldness, is, that the Romish Church is the *whole*, and not a part only, of the Holy Catholic and Apostolic Church—"the mother and mistress of all Churches." The ancient Church of Rome is described in the holy Scriptures as an integral part of the Catholic Church, as was the Church of Ephesus, the Church of Corinth and the Church of Jerusalem, which were in existence before the Church of Rome: and the first Council of Nice (Canon vi. a.x.), A.D. 315, witnesses against this assumption, as being inconsistent with the constitution of the primitive Catholic Church. It is not unfrequently stated, that the Church of Rome is of greater antiquity than the Anglican Church; but it can be proved from history that the Christian religion was established in Britain, under Caractacus, two hundred years before its triumph under Constantine at Rome; and was, moreover, established at Rome by British valour, under the British Constantine.

At what precise period the Romish Church began to depart from the simplicity of "the faith once delivered to the saints," it is, perhaps, difficult to determine. We know that even in the apostle's day "the mystery of iniquity" had already begun to work; and that the corruptions and abominations with which the once pure and holy Roman Church is now defiled and polluted were progressively introduced, by "men of corrupt minds, perverting the faith." We also know that the ancient British Church, after Rome apostatized, refused communion with her, and continued to the last an unrelenting struggle with the Papacy, until she finally triumphed over the alien innovators.

In tracing the history of the introduction of the several corruptions of the Romish Church, we cannot fail to note how entirely they are opposed to the doctrines of the Bible, and the faith and practice of the primitive or Apostolic Church; and further, that certain of them are even at variance with ancient canons of their own Church. That some of the cere-

monies of the Roman Church are borrowed from paganism is evident; as, for instance, the rite of sprinkling with holy water, introduced by Alexander I., A.D. 118. The learned Mont-faucon says :—"The Aquaminiarium, or Amula, was a vase of holy water, placed by the heathens at the entrance of their temples to sprinkle themselves with ;" and many of their religious processions bear a striking resemblance to similar customs of the heathen.

WORSHIP OF SAINTS.—Perhaps, amongst the most early innovations of the Romish Church may be ranked the worship of angels and the blessed Virgin, and the invocation of saints, which was first publicly taught by the Council of Constantinople, A.D. 754 ; and the use of images and relics in religious worship, which was first publicly affirmed and sanctioned by the second Council of Nice, A.D. 787. The following extracts will show the practice of the Church of Rome in this particular :—

"The Litany of our Lady of Loretto.—We fly to thy patronage, O holy mother of God ; despise not our petitions in our necessities, but deliver us from all dangers, O ever-glorious and blessed Virgin. Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us. Christ, hear us. Christ, graciously hear us. God the Father of heaven, have mercy on us. God the Son, Redeemer of the world, have mercy on us. God the Holy Ghost, have mercy on us. Holy Trinity, one God, have mercy on us. Holy Mary, pray for us."—(*"Garden of the Soul,"* p. 293).

Extract from a "Parody on the Te Deum," by St. Bonaventure ; taken from a collection of prayers and praises to the Virgin Mary, the *eleventh* edition of which was published at Rome in 1839, with the license of the master of the sacred palace, and his deputy :—

"We praise thee, the mother of God ; we acknowledge thee to be a virgin. All the earth doth worship thee, the spouse of the eternal Father. All angels and archangels, all thrones and powers, do faithfully serve thee. To thee all angels cry aloud, with a never-ceasing voice, holy, holy, holy Mary, mother of God.....The whole court of heaven doth honour thee as queen. The holy Church throughout all the world doth invoke and praise thee, the mother of Divine Majesty.....Thou sittest with thy Son on the right hand of the Father.....In thee, sweet Mary, is our hope ; defend us evermore. Praise becometh thee, empire becometh thee ; virtue and glory be unto thee, for ever and ever."

Extract from a "Parody on the Athanasian Creed," by St. Bonaventure :—

"Whosoever will be saved, *before all things* it is necessary that he hold the right faith concerning *Mary* ; which faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly.....He (Jesus Christ) sent the

Holy Spirit upon his disciples, and upon his mother, and at last took her up unto heaven, where she sitteth at the right hand of her Son, and never ceaseth to make intercession with him for us.

"This is the faith concerning the Virgin Mary, which, except every one do believe faithfully, *he cannot be saved.*"

Extract from Pope Gregory XVI.'s "Encyclical Letter."

Laity's Directory for 1833 :—

"That all may have a successful and happy issue, let us raise our eyes to the most blessed Virgin Mary, who alone destroys heresies, who is OUR GREATEST HOPE, YEA, THE ONLY GROUND OF OUR HOPE."

The following blasphemous address of the Lord's Prayer to the blessed Virgin is translated from a card sold in the shops of the capital of Belgium, where Popery rides rampant, and flourishes as in a hot-bed :—

"Our mother, who art in heaven, O Mary, blessed be thy name for ever ; let your love come to all our hearts ; let your desires be accomplished on earth as in heaven ; give us this day grace and mercy ; give us the pardon of all our faults, as we hope it from your unbounded goodness ; and let us no more yield to temptation, but deliver us from evil. *Amen.*"

Prayer to a guardian angel, sanctioned by the Church of Rome :—

"O my good angel, whom God, by his divine mercy, has appointed to be my guardian, enlighten and protect me, direct and govern me this night."

A prayer, in which the Church of Rome teaches her members to invoke St. Peter :—

"O Peter, blessed shepherd, of thy mercy accept the prayers of us who supplicate, and loose, by thy word, the bands of our sins ; thou to whom is given the power of opening heaven to the earth, and of shutting it when open."—*Roman Breviary Husebath*, p. 497, for the 18th January.

IMAGE RELIC WORSHIP.—Extracts from the second Council of Nice, A.D. 787 :—

"I utterly reject and anathematize every heresy which the six first General Councils have anathematized, imploring the intercession of our lady the holy mother of God, the ever Virgin Mary, and of the holy and heavenly powers, and, in a word, of all the saints ; and receiving with all respect their holy and precious relics, *I kiss them, and worship* (proscunesis) *them with honour, having faith that I may by them be made partaker of holiness.* In like manner I kiss, and embrace, and worship (proscunesis) with honour, the venerable images of the dispensation of our Lord Jesus Christ, as he was made man for our salvation ; as also the images of our lady, ever virgin, and holy mother of God ; and of the holy apostles, prophets, martyrs, and all saints."—(*Action I.*)

"The honour rendered to the image is transmitted to the prototype; and *he who worships the figure, worships the substance of that which is represented by it.* It is agreed unanimously, and without contradiction, that it is pleasing and acceptable in the sight of God, to *worship* and salute the representative images of the dispensation of our Lord Jesus Christ, and of the undefiled mother of God and ever Virgin Mary, and of the honourable angels, and of all the saints; and *if any one doth not agree in this*, but disputes it, or is *indifferent* in respect to the *worship* of the venerable images, our holy and general synod ANATHEMATIZES HIM."—(*Action VII.*)

By the decrees of Pope Urban VIII., dated March 13th, 1625, it is provided that "The images of departed saints may not be exhibited with a glory round them, nor may lighted candles be set before them, *nor may anything else, implying veneration or worship*, be shown or addressed to them, *before they have been canonized or beatified* by the Apostolic See!"—*Cherubin's Bullarium*. Rom., vol. iv., p. 83.

Does not this doctrine of the Church of Rome, of praying to, or invoking departed saints (*duly canonized!*) amount to blasphemy? Does it not, of necessity, imply, and accord to the creature, the possession of two of the essential attributes of Deity—namely, omniscience and omnipresence? Well may the Church of Rome suppress the second commandment in the decalogue. And yet Romanists deny that their Church teaches, or enjoins, the worship of saints and images!

Celibacy of the Clergy.—The compulsory celibacy of the clergy was first publicly enjoined at the first Council of Lateran, A.D. 1123.*

PAPAL SUPREMACY was first publicly asserted by the fourth Council of Lateran, A.D. 1215.

Now this doctrine, of the Pope's supremacy and infallibility, is one that all the faithful are bound implicitly to believe, on pain of excommunication: it will not, therefore, be uninstructional to hear what "St. Gregory the Great," a bishop of the ancient, and a *canonized saint* of the modern, Church of Rome, says upon the subject of this assumption:—

"He is an antichrist that shall claim the title of *universal bishop*.....It is too grievous to be borne, that our aforesaid brother and fellow-bishop *co-episcopus meus*, despising all others, should attempt, that he alone should be called a bishop; it is a novel doctrine which has never been known at Rome, or pretended to by any other bishop; it is against the Gospel—the decrees of the canons; against the rights of all other bishops, and of all Churches; a horrible injury and scandal to the whole universal Church.....The bishops are the stars of God, and

* The doctrine of auricular confession was first enjoined by Innocent III., at the fourth Council of Lateran, A.D. 1215.

whoever does seek to advance his throne above them, does imitate the pride of Lucifer ; and is, therefore, the forerunner of antichrist, *whose times I see approaching by this most wicked and tyrannical usurpation* of one bishop, above all the rest of his colleagues, to style himself patriarch of almost the whole (Ecumenical Church.....Let that blasphemous name [the Pope is styled, 'our most holy Lord,'—'our Lord God the Pope,' &c.] be abhorrent to the hearts of all Christians, by which the honour of all bishops is taken away, while it is madly arrogated by one to himself."

And M. le Comte de Montalembert, one of the leaders of the Popish movement now going on in France, in a letter recently addressed to the Cambridge Camden Society, says :—

"If the Church of Rome, when she maintains that out of her pale *there is no salvation*, and that she *alone* has the power of governing the Christian world, is not *infallibly right*, then she is *infallibly wrong* ; and so far from being a *distinguished* branch of truth, she is founded on *imposture or error*, and in *neither case can be a true Church*."

TRANSUBSTANTIATION.—The doctrine of Transubstantiation was first insisted upon by the fourth Council of Lateran, A.D. 1215.

In the first canon of that Council it is said :—

"There is one universal Church of the faithful, *out of which no one at all is saved* ; in which Jesus Christ is himself at once priest and sacrifice ; whose body and blood, in the sacrament of the altar, are contained under the species of bread and wine, which, through the divine power, are *transubstantiated*—the bread into the body, and the wine into the blood, that, for the fulfilment of the mystery of unity, we may receive of his that which he received of ours."

In the Council of Trent (in 1551) this doctrine is again asserted, and the following tremendous curse is added against those who deny it :—

"If any shall say that in the holy sacrament of the Eucharist there remains the substance of bread and wine, together with the body and blood of our Lord Jesus Christ, and shall deny that wonderful and remarkable conversion of the whole substance of the bread into the body, or of the wine into the blood, while only the appearance of bread and wine remain, which conversion the Catholic Church most aptly calls transubstantiation, *LET HIM BE ACCURSED*."

Again, in Canon III. on the Eucharist :—

"If any shall deny that the whole Christ is contained in the venerable sacrament of the Eucharist, under each appearance, and, when they are divided, under every particle of each appearance, *let him be accursed*."

And again, Sess. xii. ch. 5—"On the worship and veneration to be paid to this most holy sacrament :"—

"There remains, then, no room to doubt but that all Christ's faithful people should pay to this most holy sacrament the worship of *latría*, which is due to the true God, according to the custom which the Church Catholic has always received."

That this doctrine of the Church of Rome is contrary to holy Scripture, and that the doctrine held by the Church of England is that which was held from the beginning, has been clearly shown by some of the most learned and pious men in all ages of the Church. Transubstantiation destroys the nature of a sacrament. A sacrament (says the Council of Trent, c. iii. on the Eucharist) is "a symbol of a sacred thing." And in c. 1, that our Lord Jesus Christ is "*sacramentally*" present in the holy Eucharist: that is—"according to the mode of existence, which, although we can hardly express it in words, we can understand in our thoughts, enlightened by faith, to be possible with God, and ought most firmly to believe." But transubstantiation teaches that the bread and wine in the Lord's Supper are *not* the *symbols*, but the actual substance of the body and blood of Christ.*

(To be continued).

Church Intelligence.

BENEFICES AND CHURCHES.

A PARLIAMENTARY paper, moved for by Sir Robert Peel, has been printed, containing a list of benefices and churches augmented by the Ecclesiastical Commissioners for England, made up to May 1, 1844. The list affords a description of all the benefices and churches augmented by the Commissioners in England and Wales. It appears from the summary, that, under schedule A, the Commissioners had, in 496 livings, made, by unconditional grants, an annual augmentation, amounting to 25,779*l.*, which was divided under four branches, in the following manner:—In places where the population was 2,000 and upwards, the income was raised to 150*l.*, in 261 livings, which amounted to 16,722*l.*; where the population was 1,000 and upwards, the income of 96 livings was raised to 120*l.*, making 4,374*l.*; where the population was 500 and upwards, 80 livings were augmented to 100*l.*, making 3,253*l.*; and in instances where the population was below 500, in 59 livings the income was increased to 80*l.*, making a sum of 1,430*l.* It further appears that grants have been made by the Commissioners to meet benefactions when

* Communion in one kind only, or the refusal of the cup to the laity, was first authorized by the Council of Constance, A.D. 1414.

the income was below 200*l.* in 48 livings. The Commissioners have recognized local claims upon tithes, &c., in 29 livings ; and in 10 livings the incumbents have received compensation for the loss of fees surrendered to new churches. The aggregate number of livings, after deducting twenty-one included in more than one schedule, which have been augmented, is 562, and the annual sum awarded to them amounts to 29,809*l.* It thus appears that, under the provisions of the Cathedral Acts, 562 livings have been, at the before-mentioned date, augmented by the sum of 29,809*l.* per annum in perpetuity ; and that sum is exclusive of money expended and promised to meet benefactions for building and purchasing houses of residence for incumbents whose annual incomes are below 200*l.*

The Fathers.

NO. II.—LIFE OF ST. DIONYSIUS, BISHOP OF ALEXANDRIA. DIED
IN THE YEAR 265.

ST. DIONYSIUS, born of idolatrous parents, and educated in their principles, was converted in early life to the true faith.

He was for some time a scholar of the great Origen, from whom he imbibed religious and philosophical instruction of no ordinary character.

About the year 247, St. Dionysius was ordained to the bishopric of Alexandria, in which he had enjoyed a few years of tranquillity, when there arose a dreadful persecution, during which the Alexandrians, avenging the quarrels of their gods, committed unheard-of atrocities against the Christians. Everywhere pursued by the fire and sword of their relentless tormentors, some of the Christians at Alexandria renounced the faith, in order to escape the danger by which its professors were surrounded. The greater part, nevertheless, resolved to stand by the holy Church, until her warfare should be accomplished, and “loved not their lives unto the death.”* St. Dionysius, still fearlessly exerting himself in the cause of Christ, was not apprehended until some time after the commencement of the persecution. He was at length condemned to death, and removed to a short distance from Alexandria. This sentence, however, was never executed ; and, together with some of his friends, the bishop concealed himself until the death of the Emperor Gallus. A renewal of the persecution, under Decius, obliged him to apply for succour to the governor Æmilian : the latter, after a long controversy with

* Revelation, xii. 11.

the bishop, being satisfied that no argument could daunt his faith, banished him to the deserts of Lybia.

In so wild and desolate an abode, however, St. Dionysius again foiled the attempts of his opponents, by making many converts among the inhabitants. It is probable that he remained in captivity until the year 250, at which time the Emperor Gallienus published an edict commanding the cessation of all persecution against the Christians. A reign with so peaceable a beginning was, notwithstanding, soon darkened by civil war, which obliged the subject of our sketch again to quit Alexandria. After the restoration of Gallienus, the exemplary bishop survived a pestilence which followed, and died at an advanced age, in the year of our Lord 265.

THE PEACE OF GOD.

As the present is a period marked by a peculiar interchange of courtesy and affection between friends and relations, a few brief thoughts on that sacred blessing, "the peace of God," which can alone ensure any portion of solid comfort, appears a subject most appropriate for a season so solemn, which, noting a fresh epoch in our brief existence, consigns to the silent and secret treasury of the heart past joys and griefs; and though there are too many who never look back with one serious sacred thought, nor forward with feelings chastened and subdued, intent solely on present gratification, yet others there are by whom the flight of time is noticed and improved; and as the Christian offers, to each member of the friendly and social circle by whom he is surrounded, "*the compliments of the season*," assuredly, if he has their real welfare at heart, he will scarcely fail to utter, as an inward prayer, that "the peace of God, which passeth all understanding, may keep their hearts and minds in the knowledge and love of God;" for well he knows there is no peace for the wicked, and that the future rises in gloomy darkness where no rays of divine light guides the pilgrim on his way: and though the avaricious man, as he adds to his wealth, imagines himself in perfect peace—though the ambitious man, as he rises a step higher in the temple of fame, perceives no void in his mind, while each are content and happy as fortune dispenses the good they covet, still the Christian sees the slippery ground on which they stand, and feels that there is no lasting peace. Should misfortune's withering touch scatter the wealth of the one, and destroy the eminence of the other, where then would be their boasted peace? Buried, most assuredly, in the wreck of their worldly hopes: for this peace, which "is of the earth earthy," will scarcely pass through the ordeal of life's common

calamities—it is fragile as the summer flower, which takes no deep root, and asks pure skies and gentle breezes, to bloom but for a day; while the peace which springs from above, nurtured by the Sun of Righteousness, and watered by the dew of the Spirit, takes deep root in the heart; and, far from fading beneath adversity's chilling blast, bears the brightest blossoms in the darkest hour. The Christian has trials unknown to the world: while he claims no exemption from life's ordinary ills, he has also unceasingly to contend against an evil heart of unbelief. How well, then, does he appreciate the value of that sacred legacy bequeathed by his blessed Saviour—that peace which He gave, *not as the world giveth*. Happy are they who, in the enjoyment of this sacred gift, can look back without the pang of remorse, and forward in calm reliance upon Him “who they know to be a very present help in time of trouble.” As we are solemnly assured it is only the peace of God which can keep our hearts and minds in the knowledge and love of his holy name, how earnestly we should pray to his Holy Spirit to implant this love in our hearts—this knowledge in our minds. It is the blessed union of light and grace which makes the Christian shine more and more unto the perfect day. No doubt the present year has dawned in sadness and sorrow upon many who, having followed evil imaginings, have been led captive by Satan: they have strayed from the path of pleasantness and peace, and, mourning in bitterness of spirit over blighted hopes and worldly losses, may be led to exclaim, “Who will show us any good?” To such, the answer of the Christian would be, “Seek, in the knowledge and love of God, that peace which passeth understanding.”

Perhaps there are few, even among real Christians, who sufficiently live up to these privileges. They have a God of love and peace, who bids them ask what they will, *believing*, and they shall receive. In the Godhead all fullness dwells. The Father so loved the world that he gave his only begotten Son as a ransom for sin, through whose blessed mediation the most unworthy may find acceptance at his throne; and God the Holy Ghost breathes spiritual life into each sinful heart, and turns it from the darkness of ignorance and error into the glorious liberty of the children of light. If such are the high and holy results of the knowledge and love of God, can we breathe a kinder prayer for the welfare of those who are *nearest and dearest* to us than this—“Create in *them* a clean heart, O God; renew a right spirit within *them*?” May the year which has just commenced be one blessed to many a wanderer from the heavenly fold! There are few, even among Christian families, who have not to mourn over the spiritual blindness of some dearly-cherished relative or friend. Upon such may the beams of the Spirit descend, and, with heavenly

light, point the sinner to his Father's home, to meet, like the returning prodigal, pardon and welcome from above, through the love of Him who suffered to bring sinners near to God. The peace which flows from communion with our blessed Saviour is open to all : his gracious invitation is—"Come, all ye that labour and are heavy laden, and I will give you rest ;" and where there is rest, there is peace : tranquillity abides in every heart where Jesus reigns—a sacred calm, which the world can neither give nor take away. Riches, grandeur, all that earth can bestow, are far less dear to the Christian than this holy peace of mind, though his lot may be cast in penury and toil : this raises him above the cares of life, and enables him to go on his way rejoicing. I would close these remarks with the humble hope that I who write, and all who read, may join in the devotional feeling of the following lines :—

"The peace which man can ne'er conceive,
The love and joy unknown—
Now, Father, to thy servant give,
And claim me for thine own."

GERTRUDE FRANCES.

JACULA PRUDENTUM ;

OR, OUTLANDISH PROVERBS, SENTENCES, ETC., SELECTED BY THE
REV. GEORGE HERBERT, 1640.

Good words are worth much, and cost little.
A diligent scholar, and the master's paid.
Where the drink goes in, there the wit goes out.
Whose house is of glass, must not throw stones at another.
He that riseth first, is first drest.
The honey is sweet, but the bee stings.
One grain fills not a sack, but helps his fellows.
Knowledge is folly, except grace guide it.
It costs more to do ill, than to do well.
Better spare to have of thine own, than ask of other men.
A well-bred youth neither speaks of himself, nor, being spoken to, is silent.
The fox knows much, but more he that taketh him.
For want of a nail the shoe is lost, for want of a shoe the horse is lost, for want of a horse the rider is lost.
A man's discontent is his worst evil.
Fear nothing but sin.
He that labours and thrives spins gold.
He that sows trusts in God.
He that lives well sees afar off.

Characters : taken out of the "Holy State."

BY THOMAS FULLER, D.D., PREBENDARY OF SARUM.

THE GOOD SERVANT.

He is one that out of conscience serves God in his master, and so hath the principle of obedience in himself. As for those servants who found their obedience on some external thing, with engines they will go no longer than they are wound or weighed up.

He doth not dispute his master's lawful will, but doeth it. Hence it is that simple servants (understand such whose capacity is bare measure, without surplussage equal to the business he is used in) are more useful, because more manageable, than abler men, especially in matters wherein not their brains but hands are required. Yet if his master, out of want of experience, enjoins him to do what is hurtful and prejudicial to his own estate, duty herein makes him undutiful (if not to deny, to demur in his performance); and choosing rather to displease than hurt his master, he humbly represents his reasons to the contrary.

He loves to go about his business with cheerfulness. One said, "He loved to hear his carter, though not his cart, to sing." God loveth a cheerful giver; and Christ reproved the Pharisees for disfiguring their faces with a sad countenance. Fools! who, to persuade men that angels lodged in their hearts, hung out a devil for a sign in their faces. Sure, cheerfulness in doing renders a deed more acceptable. Not like those servants who, doing their work unwillingly, their looks do enter a protestation against what their hands are doing.

He despatcheth his business with quickness and expedition. Hence the same English word "speed" signifies celerity and success; the former in business of execution causing the latter. Indeed, haste and rashness are storms and tempests, breaking and wrecking business; but nimbleness is a fair full wind, blowing it with speed to the haven. As he is good at hand, so is he good at length, continually and constantly careful in his service. Many servants, as if they had learned the nature of the besoms they use, are good for a few days, and afterwards grow unserviceable.

He disposeth not of his master's goods without his privy or consent, no, not in the smallest matters. Open this wicket, and it will be in vain for masters to shut the door. If servants presume to dispose small things without their master's allowance (besides that many little leaks may sink a ship), this will widen their consciences to give away greater. But though he hath not always a particular leave, he hath a general grant

and a warrant dormant from his master, to give an alms to the poor in his absence, if in absolute necessity.

His answers to his master are true, direct, and dutiful. If a dumb devil possesseth a servant, a winding cane is the fittest circle, and the master the exorcist to drive it out. Some servants are so talkative, one may as well command the echo as them not to speak last : and then they count themselves conquerors, because last they leave the field. Others, though they seem to yield and go away, yet with the flying Parthians shoot backward over their shoulders, and dart bitter taunts at their masters ; yea, though with the clock they have given the last stroke, yet they keep a jarring, muttering to themselves a good while after.

Just correction he bears patiently, and unjust he takes cheerfully ; knowing that stripes unjustly given more hurt the master than the man ; and the logic-maxim is verified, *agens agendo rapitur*—the smart most lights on the striker. Chiefly he disdains the baseness of running away.

Because charity is so cold, his industry is the hotter to provide something for himself, whereby he may be maintained in his old age. If under his master he trades for himself (as an apprentice may do, if he hath covenanted so beforehand), he provides good bounds and sufficient fences betwixt his own and his master's estate (Jacob set his flock three days' journey from Laban's*), that no quarrel may arise about their property, nor suspicion that his remnant hath eaten up his master's whole cloth.

Notices of Books.

Church of England Quarterly Review. No. XXXII. January, 1845. London : Painter, 342, Strand.

THE present number of this truly valuable *Review* fully maintains its high literary character. Where there is so much that is alike valuable and interesting, it would be difficult to select any papers to which to call the special attention of our readers.

Oxford Tract No. 90 : and Ward's Ideal of a Christian Church. A Practical Suggestion respectfully submitted to the Members of Convocation. With an Appendix, &c. By the REV. W. S. BRICKNELL, M.A. Oxford : J. Vincent.

To those who take any interest in the present movement at Oxford, this pamphlet will be found extremely valuable.

* Gen. xxx. 36.

Papery the Enemy and the Falsifier of Scripture, &c. London : Painter, 342, Strand. 1844.

THE author of this pamphlet has accomplished his task in a most masterly manner. We have rarely seen, in so small a compass, so much useful and important matter. Its wide circulation would greatly assist the cause of truth.

THE following publications deserve, more or less, commendation ; and whatever may be said of the principles advocated by each, nothing can be stated adverse to the talent displayed :—

Comparison between the Communion Offices of the Church of England and the Scottish Episcopal Church, &c. London : Hatchard. 1844. 8vo. pp. 48.

A Letter to the Rt. Hon. Sir Robt. Peel, Bart., on the Endowment of the Papacy. By the REV. W. K. TATAM, B.D. London : Seeley. 1844. 8vo. pp. 16.

The West of England Miscellany. No. I. Nov. 1844. London : Churchill. 8vo. pp. 32.

The Book of Family Prayer : comprising a course of Original Prayers for every Morning and Evening in the Year, arranged in the order of the Ecclesiastical Year according to the Book of Common Prayer, &c. &c. By a CLERGYMAN of the United Church of England and Ireland. *With an Introductory Essay on Family Worship,* by the REV. C. BRIDGES, M.A., &c. London : Whittemore.

IN whatever light we regard this last volume, it deserves our warmest commendation. There is a spirit of true piety running through the whole work which must make it a favourite with all who value true religion. The infinite variety in the prayers makes this volume suitable for all possible occasions, so that its possessor cannot have any want which is not here fully satisfied. We may here observe that the style of getting up the work is in the highest degree creditable, both to the editor and publisher.

Treasury.

HOW TO PREPARE FOR GREAT TRIALS.

CHEERFULLY endure present crosses to be taken up for the truth. After St. Paul had expressed, in the last epistle which he wrote, his tender attachment to Timothy, he thus exhorts him : " Be thou partaker of the afflictions of the Gospel, according to the power of God ;" showing him his privilege and his strength for it. There is each day some sacrifice of ease and inclination to be made ; some restraint to be put upon

appetite and the love of pleasure ; some mortification of our highmindedness ; something disagreeable to flesh and blood to be endured ; something laborious and toilsome to be effected, by acting on Christian principles. By faithfulness in these things we shall become inured and habituated to greater trials, and so meet for a larger blessing. "I die daily" was the experience of one of the noblest sufferers in the school of Christ. That this is our only safe course is clear from the plain direction of our Lord : "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." It is easy to think that we may be firm and valiant for the truth in a great trial, and yet neglect present self-sacrifice ; but the best means of being firm then, is by now beginning a course of firmness, and self-denial, and self-restraint. Observe how the self-denial of Daniel and his companions in private preceded their public boldness and firmness in standing for the truth. Compare Daniel, chap. i. with chap. iii. and v.—*Bickersteth*.

THE RIGHTEOUSNESS OF CHRIST.

But how is this perfect righteousness, that gives peace to the conscience, and joy and rest to the heart, to be obtained and enjoyed ? It is by believing the record that God gave of his Son ; "He that hath the Son hath life, and he that hath not the Son of God hath not life." Obey, then, I beseech you, O seeking souls ! the voice of the Lord ; so shall it be well with you, and your souls shall live. Believe on the Lord Jesus Christ, and you shall be saved ; trust the record concerning the efficacy of the blood of Christ to redeem the soul to God. Your natural reason will tempt you to lay no such great stress upon the blood of Jesus Christ—you will rather be tempted to trust to your own repentance, or resolutions of repentance ; but truly, if ever you be purified in heart, and set at liberty to run the way of God's commandments, it must be by believing. Yes ; believing in Jesus is the grand secret of living holily and happily. Let the self-despairing and heavy-laden sinner but once be grounded and anchored on the rock Christ Jesus, and see that all the salvation which he wants is freely given him, bought with the price of Jesus' blood ; then the true peace and joy is known to the soul ; then all things become new—new desires, new views, new objects of affection appear ; then those lusts and stubborn tempers, which the fear of hell could never overcome, are melted down by the sweet force of the love of Christ constraining the soul ; because she thus judges "that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again."

—*Milner*.

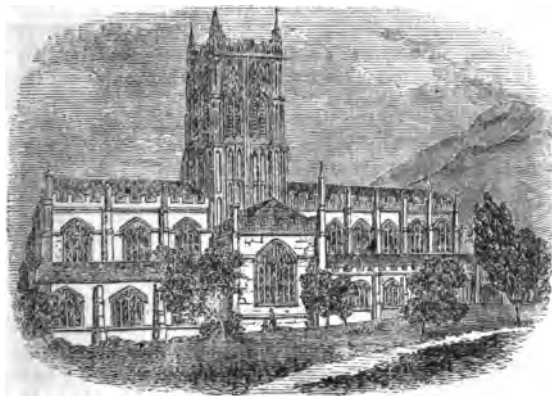
THE CHURCHMAN'S MAGAZINE

AND
VILLAGE CHURCHMAN.

NEW SERIES.]

MARCH, 1845.

[PRICE 3D.



Malvern Abbey Church.

THE Church of Malvern, dedicated to St. Mary, originally belonged to Benedictine Monks. At the dissolution, it was purchased by the inhabitants, and made parochial. Its form is cruciform, and combines the Norman with the early English styles of architecture. It has a bold square embattled tower, rising from the centre of the cross. The exterior is in the later English style; and, with the exception of the south side, which, from its having been anciently concealed by the cloisters of the abbey, is of plainer character, exhibits a good specimen of that style, and the north porch is very rich. The interior retains much of the original character; the nave is in the Norman style, with low massive piers and circular arches; the chancel is in the later English style, and is lighted by a fine range of clerestory windows, with rich and elegant tracery. The east window, and that in the north transept, are particularly beautiful, and several portions of the ancient stained glass, and of the original wood work in the roof, the carved seats, and other evidences of its antiquity, are remaining. The living is a discharged vicarage, in the archdeaconry and diocese of Worcester, rated in the king's books at 8*l.* 3*s.* 4*d.*, endowed with 200*l.* private benefaction, and 400*l.* royal bounty, and in the patronage of Edward Foley, Esq.

Bible Notes.

NO. III.—FUNERAL CUSTOMS.

ACCORDING to the Mosaic law, a dead body conveyed a legal pollution to every person and every thing that touched it, which continued seven days. (Numb. xix. 14, 16). Hence the priests, on account of their daily ministrations in holy things, were forbidden to assist at any funerals but those of their nearest relations.

After death, the first office was to close the eyes of the deceased. This was done by the nearest of kin. Thus, it was promised to Jacob, when he took his journey into Egypt, that Joseph should *put his hands upon his eyes*. (Gen. xli. 4). The next office was the washing of the corpse. Thus, when Tabitha died it is said that they *washed her body, and laid it in an upper chamber*. (Acts ix. 37). This rite was common both to the Greeks and Romans. In Egypt it is still the custom to wash the dead body several times with rain water. Loud lamentations attended the decease of persons, especially those who were greatly beloved, not only as soon as they had expired (Gen. l. 1; Matt. ix. 23; Mark v. 38); but especially at the time of interment. (Gen. l. 10, 11). In later times the Jews hired persons, whose profession it was to superintend and conduct these funeral processions (Jer. ix. 17; xvi. 6, 7; xlviii. 36, 37; Ezek. xxiv. 16, 18; Amos v. 16); and in the time of our Lord, minstrels and mourners were hired for this purpose. (Matt. ix. 23).

After the corpse had been washed, it was embalmed in costly spices and dress, and then bound in linen rollers. So Nicodemus made preparation for the embalming of Christ. (John xix. 39, 40). Lazarus was so wrapped in linen clothes. (John xi. 44). At the funerals of some Jewish monarchs, large piles of aromatics were set on fire, in which were consumed their bowels, armour, and other things. (2 Chron. xvi. 14; Jer. xxxiv. 5).

The space allotted for mourning for the dead, called *the days of mourning*, differed at different times, and for different persons. Thus, the Egyptians, who had a regard for Jacob, mourned for him *three score and ten days*. (Gen. l. 3). The Israelites wept for Moses, in the plains of Moab, *thirty days*. (Deut. xxxiv. 8). In after times, the Jews generally continued their mourning to *seven days*.

The burial places of the Jews were in gardens, fields, and the sides of mountains; and over the rich and great were erected splendid monuments. To this custom our Lord alludes. (Matt. xxiii. 27). From Isaiah lxxv. 4, and Mark v. 5, it

would seem that some tombs had cupolas over them, which afforded shelter, similar to those which modern travellers in the East have seen and described. Family sepulchres were in gardens. (John xix. 41).

After the funeral followed the funeral feast. Thus, after the funeral of Abner was solemnized, the people came to David to eat meat with him, though they could not persuade him to do so. (2 Sam. iii. 35). He was the chief mourner, and probably had invited them to this banquet. Of this Jeremiah speaks (xvi. 7), where he calls it the *cup of consolation, which they drank for their father or for their mother*; and, accordingly, the place where this funeral entertainment was made is called, in the next verse, the house of feasting. Hosea calls it the *bread of mourners*. (ix. 4).

The usual outward tokens of mourning were the rending of their garments, putting on sackcloth, sprinkling dust upon their heads, wearing mourning apparel, and covering the face and head. (Gen. xxxvii. 34; 2 Sam. xiv. 2; xix. 4).

Reader, Jesus saith, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: And, whosoever liveth and believeth in me shall never die. Believeth thou this?" (John xi. 25, 26).

SCHISM.*

BY THE REV. E. STRICKLAND, M.A.

It is often said, "It is an easy matter to talk of unity, but it is what never was or can be in the Christian Church." This is not true; for there was a time when a real and solid union existed among the apostles and other believers of the early Christian Church. The apostles "were continually in the temple, praising and blessing God." (Luke xxiv. 53). Here was no disunion, but sweet and joint fellowship, and communion with Christ their Lord and Saviour, and with one another: and their peaceful temper and heavenly disposition we should imbibe. Again: "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." (Acts i. 14). "And, when the day of pentecost was fully come, they were all with one accord in one place." (Acts ii. 1). When their numbers had increased to 3,120, "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." (Acts ii. 42). And, when they had increased 5,000, "the multitude of them that believed were of one heart and of one soul." (Acts iv. 32). Here they were all of one mind and one practice; here was nothing like the scheme called comprehension, so much talked of by Dissenters,

* From the *Church of England Magazine*.

which is an agreement to unite, yet allowing every one to follow his own ways. This would, indeed, be unity without uniformity—essence without existence—mere words and notions—and nowhere to be found in nature. This would be to exalt humour and caprice above God's law, and reason, and justice; to follow our own will rather than the commands of Jehovah, and to make religion consist wholly in interest. Because it leaves men to act as they please, it must necessarily form a system or systems exclusive of certain parts, and, in some instances, of the whole of Scripture. Sectarianism seldom embraces the whole truth; it almost always makes a dead letter of some part of living inspiration; it forms a kind of apocrypha within the inspired canon; and it always looks with suspicion and dismay on those of God's word which thwart its plans and its fancy. Well might the primitive Christians and early fathers of the Church abhor and detest the awful sin of schism, which they declared excludes from the kingdom of heaven: "They that do such things shall not inherit the kingdom of God." (Gal. v. 21). St. Augustine, in his eleventh sermon on Matt. xii. 32, makes schism the sin against the Holy Ghost, which shows how heinous it was considered in his time. Scriptural unity then is more than comprehension, or mere assent to unite: it is unity in the faith; it is unity in action, affection, discipline, worship, and communion. Otherwise the Novatians and Donatists would have been one, as they professed the same faith, while they differed in discipline. The Christian Church is a communion (1 John i. 3, 6, 7); and is shown to be so from her eucharistic communion (1 Cor. x. 17). To preserve this communion inviolate, prayer must be made to the Holy Spirit for purification of heart, and the extinction of pride and self-will. It was a principle among the Romans, a brave and wise people—*donare inimicitias reipublicæ*—to give up and sacrifice their private enmities and quarrels to the public good, and the safety of the commonwealth. And nothing can maintain the Church of God amongst us, but such conduct among ourselves.—(See *Abp. Tillotson's Works*, fol. ed., vol. i. p. 175).

Now, taking the divine Scriptures for our guide, do they teach us to consider schism as a good or an evil? Certainly as an evil; and it may safely be considered as an exotic, for Christ said, "Every plant which my heavenly Father hath not planted, shall be rooted up." (Matt. xv. 13). The propagators of schism and false doctrine are "withered branches" (John xv. 6); "false apostles, deceitful workers, transforming themselves into the apostles of Christ;" they are "false brethren" (2 Cor. xi. 13, 26); "false prophets" (Matt. vii. 15); "false brethren unawares brought in" (Gal. ii. 4), and "grievous" and "ravening wolves." (Acts xx. 29; Matt. vii. 15). Sects are pieces cut off, and, like rays of light separated

from the sun, they soon become extinct. As a stream cut off from any connection with its source, they at last fail. The history of the Christian Church teaches us this lesson. The numerous sects that existed in former times have passed away, and many have scarce left their name behind them. And the present state of dissent in this country affords a powerful and instructive warning to every reflecting Christian. The state, also, of the churches abroad, which at the Reformation overlooked scriptural truth, and disregarded that apostolicity to which our National Church so wisely adhered, reminds us of the same fact. "At first they looked flourishing and green, but how are they now? Are they not withered and dead? And is not the poison of Socinianism, or semi-infidelity, corroding even their withered substance? And what is the state of dissent in this country? Where all the old Nonconformist churches which once looked so flourishing and green? The *Eclectic Review* (Feb. 1832, p. 109), tells us, that out of two hundred and fifty-eight old Nonconformist churches, no less than two hundred and thirty-five of them are now withered and dead—now Unitarian or Socinian. And what are the remaining twenty-three, but mere 'fossils of society?' And look at the state of the Independent societies at the present moment: are they not, as a Dissenter justly remarks, 'in a position the most undesirable to a well-ordered mind?' (*Remarks, &c.*, p. 9). There are, to be sure, some exceptions, but then what guarantee is there for their continuing in their present state?"—(*Letters by L. S. E.*, p. 124).

Schism, which is a great sign of carnality (1 Cor. iii. 3), is excused in some measure by certain Dissenters, who say it does not mean actual separation into distinct communions. Dr. Owen earnestly contends that it signifies no more than division and contention among the members of the same Church, without the breach of Church communion; and therefore separatists are not properly schismatics. But I do not know what he gains by this, when separation in the apostles' days was looked upon as a much greater evil than schism, and that none but heretics, and apostates from the truth of Christian doctrine, were in those days guilty of it. That there were divisions from the Church in the apostles' days we learn from St. Paul's Epistle to Timothy: "For of this sort are they which creep into houses (no doubt to hold secret and illegal meetings), and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth. Now, as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith." (2 Tim. iii. 6, 7, 8). They opposed themselves against the apostles of Christ, who were the only teachers, with those they appointed, of the true religion; and were that to the Christian

Church which Moses was to the Jews; which plainly signifies that they set themselves up against the apostles, and gathered churches in opposition to them. Of such separatists St. John speaks, whom he calls Antichrists. "Little children, it is the last time (the last hour of the Jewish Church, or it is the last dispensation); and, as ye have heard that Antichrist shall come, even now are there many Antichrists (persons in opposition to Christ); whereby we know that it is the last time. They went out from us, but they were not of us; for, if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us." (1 John ii. 18, 19). Where the apostle expressly affirms that they went out from them, i. e., forsook the Christian assemblies; by which he proves that they were not of them, i. e., that they did not belong to the same body and society, but had entertained such doctrines as were destructive to the Christian faith: for otherwise they would not have been separated from the Christian Church. Now this necessarily supposes that Christian communion is so indispensable a duty, that no man can carelessly separate from the Christian Church, without at least bringing his Christianity into question; that nothing can reasonably tempt men to a separation, but their renouncing some great article of the Christian faith; nor can anything justify a separation, but such corruptions as destroy the faith once delivered to the saints: for otherwise there had been no force in the apostle's argument to prove that they were corrupt in the faith from their separation.—(See the *Introduction to Dr. Sherlock's Practical Discourse of Religious Assemblies*).

If Dissenters say they are not schismatics, which they do (see T. Binney's *Dissent not Schism*), on what scriptural grounds do they justify their being Separatists? Truly they are in a dilemma, as well as the Romish separatists. Only error in fundamentals, gross superstition, and idolatry, can justify separation. But our Church is free from these evils, which, as the *Eclectic Review* says, "it cannot be denied, professes the life-giving doctrines of the Gospel; favours every great principle rescued from Rome by the Reformers; and puts into the lips of the people a language of devotion univalled in majesty, beauty, propriety, and comprehension." (Dec. 1829). Lack of ministers, deficiency of the means of grace, and the abuse of the ministration of holy things, and the scandal occasioned thereby, do not justify division; for faithful and pious adherence to the Church would rectify these and all other evils: it would enforce discipline—discipline would correct abuses, and correction would effect reform. But carry out dissent, of whatever kind it may be, into practice, it issues in endless divisions, creates confusions, and

makes men infidels! "Dissent is a sort of outlet from the fertilizing river of Christianity into the dead sea of infidelity." (*Preface to Letters by L. S. E.*) "Our dissent (says the *Eclectic Review*) is itself fraught with dissent, and breaks and breaks again into distinct masses, as often as any excitement, local or general, puts the body in motion."—(Sept. 1831, p. 192). Had Phinehas retired from the Church, the plague would not have ceased. Had our blessed Lord retired from the temple service, because the place was polluted by selling doves and changing money, he would have allowed imperfections and abuses to have remained. But, elevating his zeal to the occasion, he made a "whip of small cords," and corrected their execrations.—(See *Budd's Exposition of the Thirty-nine Articles*, pp. 205-207). It would be well to follow the advice of Ignatius to the Philadelphians:—"As becomes children of light and of truth, flee divisions and false doctrines; for, where the shepherd is, there do ye as sheep follow him."

(*To be continued*).

Martyrs.

"The noble army of martyrs praise Thee."—TE DEUM.

NO. III.—WILLIAM MUNT AND CICELY ORMES.

WILLIAM MUNT was a husbandman of Muchbentley, in Essex, and with his wife, and Rose Allen, her daughter by a former marriage, absented themselves from the Popish service; and, with some other good persons, gave themselves diligently to reading the Scriptures, and calling upon the name of God through Christ. For this they were marked by the Popish persecutors of that day, and on the 7th of March, 1557, a Mr. Edmund Tyrrell, with several assistants, went to their house at two o'clock in the morning. Having got admission, they went into the chamber where Munt and his wife lay, and ordered them to rise, as they must go to Colchester Castle. The wife hearing this, and feeling herself unwell, asked that her daughter might have leave to get her some drink. As the daughter returned through the house, Tyrrell met her, and desired her to advise her parents to be better Catholics.

Rose. Sir, they have a better instructor than I am; for I hope the Holy Ghost teaches them, and I trust he will not suffer them to err.

Tyrrell. What! art thou still in that mind, thou naughty hussey? It is time to look after such heretics!

Rose. Sir, with what you call heresy I worship my Lord God.

Tyrrell. Then, you will burn with the rest, for company's sake.

Rose. No, sir, not for company's sake, but for my Christ's sake, if I am compelled thereto ; and I hope in his mercy that if he call me to it, he will enable me to bear it.

Tyrrell then, turning to his companions, said, "Sirs, this gossip will burn, do you not think so?" "Prove her (said one), and you will see what she will do by and by."

Then that cruel Tyrrell, taking the candle from Rose, held her wrist, and the candle under her hand, burning across the back of it so long that the very sinews cracked asunder, as those present saw. During this cruelty he called her bad names. To this she answered, that she thanked God she had no cause to cry, but rather to rejoice ; and that he had more cause to weep than she had, if he considered the matter well. At last, when the sinews brake so violently that all the house heard them, he thrust her violently from him, using the most vulgar and abusive language. But she, quietly suffering his rage, at last said, "Sir, have you done what you will do?" He answered, "Yea, and if you think it not well, then mend it." "Mend it ! (said she), may the Lord mend you, and give you repentance, if it be his will. And now, if you think it good begin at the feet, and burn the head also. For he that set you to this work will one day pay you your wages."

Rose, when afterwards speaking to a friend of this cruel act of Tyrrell's, added, "While my hand was a burning, I had a pot in my other hand, and might have struck him in the face with it, if I would, for no one held me to prevent it. But, I thank God with all my heart that I did not." Being asked by another person how she could abide the painful burning of her hand, she said it was at first some grief to her, but afterwards the longer it was burned the less pain she felt.

Poor Rose was burned with her father and mother, and seven others, on the 2nd of August, 1557, at Colchester. Three others were females, one of them a young woman about her own age.

CICELY ORMES was the wife of a weaver of Norwich. Being present at the burning of Miller and Cooper, she publicly said, "She would pledge them of the same cup that they drank of." Her words were reported to the chancellor of the diocese, who sent for her, and enquired her belief respecting the sacrament. "What is that (said the chancellor) which the priest holdeth over his head?" She answered, "It is bread ;" upon which she was sent to prison.

On the 23rd of September, 1557, she was carried to the stake, where other martyrs had suffered. Having prayed, she addressed the people, saying :—"I believe in God the Father, God the Son, and God the Holy Ghost, three persons and one

God. This I do not, and will not, recant ; but I recant utterly, from the bottom of my heart, the doings of the Pope of Rome, and all his Popish priests and shavelings. I utterly refuse, and never will have to do with them again, by God's grace ; and, good people, I would you should not think that I expect to be saved, because I offer myself here to death for the Lord's cause, but I look to be saved by the death and sufferings of Christ ; and this my death is, and shall be a witness of my faith, unto you all here present. Good people, those of you who believe as I believe, pray for me." She then kissed the stake, and said :—" Welcome the cross of Christ." When the flames were kindled, she added—" My soul doth magnify the Lord, and my spirit rejoiceth in God my Saviour." She folded her hands upon her bosom, and then looking upwards gradually raised them till the sinews of her arms were burned, and they fell ; thus yielding her life unto the Lord as quietly as if she had been in a slumber and felt no pain.

WICKLIFFE IN HIS ILLNESS ROUTING HIS ENEMIES.

A TYPE OF THE CHURCH OF ENGLAND.

WHEN the reformer Wickliffe was attacked by an alarming sickness, brought on by his incessant labour and anxiety in defence of the truth, his adversaries thought it a favourable opportunity to endeavour to wring from his supposed weakness that which they knew it to be impossible to extort from him in his more calm and collected hour. An embassy of the mendicant order, begging, and beggarly friars, was deputed to intrude themselves into his chamber, and some of the authorities of the day lent their countenance and their presence to the same ungenerous attempt to bully and intimidate the man whose last moments they hoped were approaching. They found him stretched upon his bed, faint and in anguish. They surrounded his pallet ; some preached, some threatened, and all invoked him by the powers of earth and hell to recant all that he had said or written against them, inasmuch as he had but a short time to live. The recumbent saint heard them in silence, until they had uttered all they had to say : he then requested to be raised up on his pillows, and gathering up his strength, he exclaimed, with a firm voice, " I shall not die but live, and again declare the works of the Lord, and protest against your evil deeds."

His words were heaven-inspired, and prophetically true : his health was restored, and Wickliffe was spared many years to uphold the sacred cause of which he was the champion, to de-

nounce the lies, and harlotries, and idolatries of popery, to tear the mask from hypocrisy and infidelity, and to fix upon a still stronger foundation the principles on which the Church of England is built.

Even so will the Church of England herself rally, now in the days of her jeopardy, though she is sorely distressed by the assaults which are made upon her; and surrounded though she is by enemies of every description, yet will she muster firmness and resolution, and uplift herself in the strength which will be given to her Almighty Protector, and her voice will be heard, from one extremity of the land to the other, exclaiming, "I shall not die but live, and declare the works of the Lord. The Lord hath chastened me sore, but he hath not given me over unto death."

THE FALSE PROPHET.—With the passage above written for our preface, we fling back with scorn and defiance the following menace of a contemporary Roman Catholic journal. "Any man, whose eyes are not wilfully sealed against passing events, must clearly see that the days of the Established Church of England are already numbered, and that it is rapidly drawing towards the close of its disastrous career." Now to humour this false prophet for a moment, and to admit that the Protestant Church of England will fall, and that soon, let us compare what she is, in these her said-to-be-expiring days, with what the Popish Church of England was at the period of her downfall, and let us bear in mind that, by her own declarations, that which the Church of Rome has been, she is, and ever will be, in all her abominations.

THE CHURCH OF ENGLAND HAS DONE HER DUTY.—"Her days are already numbered." If so, it is when her work has been gloriously done. She falls like Nelson in the hour of victory, after she has done her duty in the eyes of expecting England. She falls, after having been an evidence of the truth, and a depository of the oracles of God. She falls after having been the nursing mother of religious freedom, and the parent of a thousand noble institutions. She falls with having brought forth, and fostered, and reared to maturity, witnesses of the everlasting word, whose tongues will never be silent, but which will still bear faithful testimony to the gospel of salvation, when she herself shall be seen no longer. She falls with her ten thousand of speaking forms standing round about her in the volumes of her illustrious theologians, and destined ever to stand glorifying God, and appealing to the highest heaven in behalf of the Christian man's rights, and hopes, and liberties. She falls, after having provided in her liturgy, a vessel of oil, which, like the cruise of the widow of Zarephath, shall not fail until the day that the Lord sendeth rain upon the earth; and which may be likened also unto the "pot of oil" of the Shunamite widow, inasmuch as it is blessed and multiplied to

the filling of manifold empty vessels ;—for where is the minister of any Protestant church or congregation who does not trim his lamp from this vessel? She falls, but she falls in beauty, and her form and features, when she is dead, will fix the admiring and the weeping eye of the spectator, who will gaze, and pour forth his lament in some such words as those of the poet :—

“He who hath bent him o’er the dead,
Ere the first day of death is fled—

And mark’d the mild angelic air—
The rapture of repose that’s there—

So fair—so calm—so softly seal’d
The first—last look—by death reveal’d.”

THE POPIISH CHURCH AND THE ESTABLISHED CHURCH OF ENGLAND COMPARED.—But did the Popish Church in England fall thus? No—she fell in ghastly deformity and in rottenness! She fell like the bloated, swollen, and hideous corpse of a profligate, whose filthy indulgences, and gross appetite, and rampant passions, and reckless violence, have hurried him to the grave. She fell blood-stained: drunk with the blood of God’s saints. She fell, because men could no longer bear her tyranny—her enormities—and her exactions—and her filthiness—and her cruelties.

Has the Protestant Church of England brought deserved enmity upon herself by anything like the same atrocities which defiled the Popish Church in these kingdoms? Has she ever tried to bend the necks of Englishmen, and to make them pass under the yoke of a foreign master—of an Italian bishop? Has she ever given her best bishoprics and her best livings to Frenchmen, and Italians, and Spaniards? Has she sent hundreds of thousands of English gold out of the country to strengthen the power of the public foe of England: to recruit the armies and the fleets of France and Spain? But this the Popish Church did, and would do again; for the money that ostensibly went to the treasury of St. Peter’s, partly maintained the gluttony and the whoredoms of popes and cardinals at Rome, and partly by a transfer from Rome to Paris and Madrid, by way of loan, restoring the failing resources of England’s enemies.

Has the Protestant Church of England ever put into her churches and cathedrals foreigners who could neither administer instruction to the ignorant, nor consolation to the sick and dying, because they were unable to speak the English language? But this did the Popish Church, and would again. Would the Protestant Church of England thrust her clergy into the high offices of the state, as the Popish Church did? Do we see now Churchmen Lord Chancellors? Churchmen

Keepers of the Privy Seal? Churchmen Judges of the Exchequer or King's Bench? Churchmen Lords Chamberlain, Keepers of the Royal Wardrobe, or Clerks of the Kitchens? But this did the Popish Church. Does the Protestant Church of England, with all her pluralities, tolerate the pluralities of bishoprics? A few years before the downfall of the Popish Church in England, Wolsey enjoyed the revenues of Winchester, Durham, and York!

POPISH DOINGS AND DOWNFALL.—Does the Protestant Church of England rack, torture, and consume men by fire, because they will not conform? But this did the Popish Church, the very year before indignant Englishmen thrust her out from them. The Popish Church fell because her services were performed in an unknown tongue: because she forbade the use of the Scriptures: because she owned a foreign head: put foreigners into her best benefices: sent money out of the land to pamper and to aid foreigners: because her priests were cruel and dissolute: because her altars were stained with human gore: because she mixed human blood with her sacrifices; and literally made her victims to go through the fire, when she supported her authority by torturing and burning those who declared themselves against her: because the shrieks of the racked, and the groans issuing from the stakes in Smithfield, and other places of execution, cried to heaven against her.

UNION OF POPERY AND INFIDELITY.—Men, professing this same Popish faith that impoverished England aforetime, and committed her best sons to the flames, are now clamouring for, and prophesying, the downfall of the Church of England; and they have had the cunning to win over to their side the infidel and half-believer, and they are trying to induce the orthodox dissenters of England to make common cause with them; and an outcry, loud and discordant, is raised against the Church, and there is a clamour for her destruction, and if she falls she will fall not in her worst, but in her best days, when she is trying to put her house in order; when her ministers, high and low, are more distinguished for good conduct, and learning, and zeal, than at any former period of her history: not when Bonner is bishop of London, or Gardener bishop of Winchester, but when Blomfield and Sumner are preaching and practising moderation, and Christian duty, and Christian love.

UNJUST CLAMOUR.—Yes!—the Church of England is now most hardly pressed, not at a period when her preaching is cold and formal, and when her clergy are absentees, or fox-hunters; but when the lips of her priests are warm with faith and piety, and when the blessings of a resident, and virtuous, and kind-hearted ministry are spreading yet more and more through the towns and villages of the realm. Yes, her down-

fall is demanded, not when her hands were red with blood—not when the mangled limbs and ashes of her consumed victims are held up before her, as the hand-writing upon the wall, denouncing that her days are numbered (for so it was when the Popish Church fell)—but when societies for the universal diffusion of religious education and charity proclaim that the clergy of the Church of England are not only tolerant as well as active and zealous, but that their hearts run over with affection towards every true Protestant, be his denomination what it will, when they are the warmest friends of all the human race !

THE EVERLASTING WITNESS.—But she will not fall, and her days are not numbered. No ! she will rise up like Wickliffe from her apparent bed of weakness, and she will exclaim, “I shall not die, but live and declare the works of the Lord,” and protest against the lies and cruelty of Popery, and the malignity of infidelity, and the hypocrisy of false professors.

Even if her revenues be taken away, and the polished corners of her temple be demolished, yet will she not die ! Her episcopacy will remain ; her orders of priesthood and her decent administrations will remain. Her liturgy will outlive the mandate for her destruction ; her consolations and her sacraments will survive, and her voice will yet be heard high above the storm. “The Lord hath chastened me sore, but he hath not given me over unto death.”—*Witness.*

Village Dialogues.

NO. III.—THE BIBLE.

In page 58, of the *Churchman's Magazine and Village Churchman*, for February, we saw the family and friends of the Vicar of P—, seated around his table, each having a Bible before them. After a few moments silence, he arose and kneeled down, the whole company doing the same, when he offered up slowly and solemnly the collect, “Blessed Lord, who hast caused all holy Scriptures, &c.” Then we sat down again, and by his direction we opened our Bibles on Mat. v. 1, &c. His youngest daughter read—“And seeing the multitudes he went up into a mountain : and when he was set, his disciples came unto him.” “Now (said the vicar to her), whence had the multitudes come?” She replied, “They came from Galilee, Decapolis, Jerusalem, Judea, and beyond Jordan, as we read chapter iv., 25, for you have taught us to consider whether any one verse is connected with the context—the conjunction *and* in the first verse of chapter v., shows that we are to read what is written before, that we may understand the meaning-

The multitudes were *great*. I wonder, papa, what should induce so many people to leave their work and their homes to follow Christ." An elder sister said—"Look further back into the context, and you will see in chapter iv., 23, 24, that our Lord went about all Galilee, teaching and working miracles, and that the fame of him went throughout all Syria. What wonderful things he did and said! It is no wonder that so many people followed him. I think that if I had been then alive, I should have followed him every day." A venerable old man said—"Truly, Sir, your daughters speak what appears very natural. But, alas! many followed Christ on earth, who are not with him in heaven. Novelty, curiosity, and example, prompt many people in all ages to look at, or to hear, some new thing. When two men brought the elephant a few weeks ago through this village, you know that almost everybody ran out to see this animal walking along the streets. If your papa would every day call us to hear a sermon and join in prayer, how few would attend. How dark, dull, and dead, is man in his fallen state!"

To these remarks I replied—"In our large towns, in the north, we have an illustration of the spirit here manifested whenever any uncommon event happens. Some political meeting, a fair, a feast, a show, or even some new preacher, or any extraordinary occasion, draws crowds to see and hear. This is what we call excitement: and the religion of many consists wholly in this kind of feeling. The understanding is not enlightened; the will is not turned to holiness; the conduct is not obedience to the laws of God. When the excitement is over, there is a relapse into former apathy and indifference. Faith is wanting, and good works cannot follow." "But, do you not think (said an elderly lady), that the Spirit of God did not influence the great multitudes that followed Christ, so as to draw them to him, and that many of them in the end became real Christians?" "No doubt (observed the vicar), but that the Spirit operates powerfully, though secretly, upon the minds of men, when the outward means of grace are used, so as to draw many to seek further instruction, whereby they become really converted unto God." "No man spoke like Christ (said a young man present): therefore his teaching, and the teaching of others, cannot be drawn into a parallel." "True (replied the vicar); but if men followed Christ in such multitudes, and afterward showed their motives by their actions, as our Lord himself demonstrates in St. John vi., to be worldly and not spiritual, I think we may infer that, though some are good, the generality are still evil. The parable of the sower is a sad illustration of the different evil dispositions of men, and that only a few comparatively are holy and happy."

Another young lady was requested to read the second verse,

on which no one made any remark, as probably we were all anxious to proceed to the Beatitudes, verse 3, &c. I therefore read on, "Blessed are the poor in spirit, &c.," to the end of verse 12.

Now, I said to the vicar, "What is it to be poor in spirit?" "The poor in spirit are they who are emptied of *self*, in order to be filled with Christ. Man was created to be happy in God. By sin he lost God, and self became his idol. If any man then will become a disciple of Christ, he must deny himself. Many are poor in the world who are not poor in spirit. They are not humbled. They do not see their spiritual wants. It is for this very important reason that the Church opens her service with one or more sentences which betoken the fallen state of man, from a due sense of which he seeks, as a poor beggar, the pardoning and enriching grace of God. He is exhorted to confess his sins with an *humble, lowly, penitent, and obedient heart*, &c. How different is this disposition of mind—humbleness, lowliness, penitence, and an obedient heart—from that proud, haughty, self-righteous spirit which is so natural to us! Those good men who compiled our Prayer Book knew well that pride must be humbled, and that all worshippers of God must be thus taught to see their ruined fallen state, if they would seek and find mercy."

"How beautifully does the next Beatitude (I observed) confirm and explain the first! Here the mourners are blessed. When sin is felt as a heavy burden; when we acknowledge and know ourselves to be poor in spirit; when we mourn for our past sins, then mercy has room to show itself in all its blessed effects. Meekness, hungering and thirsting after righteousness, mercifulness, purity of heart, love and patience follow. All is now within soft, impressible with the divine image, and fit for the enjoyment of blessedness. How much is comprehended in this portion of God's word! If we all were partakers of the graces of the Beatitudes, we should indeed be happy both in this world and the next. My first vicar had been brought up in all the gaieties of life, as the second son of a wealthy family. Educated at one of our public schools, and at the University, for a valuable family living, he took orders, and as he was about to go down to W——, to take possession of his charge, he fell ill on the way. In a solitary inn, in one of the midland counties, he was three weeks confined, yet able to sit up and to read. One day he opened his Bible, and the first passage he read was this very chapter. It pleased God to make this personal a blessing to him. He was led to reflect upon the vast difference between the portraiture of religion stated and drawn by the Saviour, and the religion to which he had been accustomed to look to, as right among his gay acquaintance. These reflections led him to peruse the Scriptures more carefully. He saw his own real

state as a sinner, a miserable offender, in need of salvation. When he was well enough to proceed on his journey, he put himself at the feet of an aged, pious, exemplary minister; and, by God's blessing, he learned the religion of the Beatitudes. The Sermon on the Mount was to him of the greatest value. He preached a course of sermons upon it. He published a Catechism upon it for the use of the children of his parish, to be learned after the Church Catechism. From the circumstance of my becoming his curate, and continuing with him nearly six years, I feel great pleasure in conversing with you on this sweet portion of sacred writ."

This fact, thus related, led the company to resolve to meet every week, for the purpose of carrying on a series of conversations on the Scriptures, proceeding next with the Sermon on the Mount. When we all had joined in singing—

"How shall the young secure their hearts,
And guard their lives from sin, &c.,"

—the vicar offered up a suitable prayer, and the company separated. Conversations on the Scriptures, when judiciously managed, are very interesting and profitable. It is now time for me to proceed to another *Village Dialogue* on another subject. So I conclude at present, by exhorting every reader to "search the Scriptures."—(John v. 39).

Feb. 5th, 1845.

W. M.

A FEW WORDS ABOUT POPERY.

BY A MEMBER OF THE CHURCH OF ENGLAND.

AUTHOR OF "PUSEYISM, OR ANGLO-CATHOLICISM BRIEFLY CONSIDERED," ETC.

(Continued from page 64).

PURGATORY and INDULGENCES were first set forth by the authority of the General Council of Florence, A.D. 1438. This doctrine of Purgatory is generally familiar; it is to the effect that there is a place for departed souls, where they are rendered fit for heaven, either by their own sufferings, or the prayers of the faithful upon earth, or by masses, or by the indulgence of the Pope. With respect to these *indulgences*, they are, it would seem, of a very general and comprehensive character; extending from dispensing with the observance of a fast, to the granting a full pardon of all sins; as witness the *Protest*, issued in the month of November, 1844, against the Charitable Bequests Bill, signed by two vicars-general, one foreign bishop, thirteen Irish bishops, and eight hundred and forty-four priests; in which *Protest* occurs the following passage:—"Instead of a concession, it (the Charitable Bequests Act) is a new penal law of the old leaven, *forbidding the dying sinner,*

in his most sincere moments—the time of his last sickness—to REDEEM HIS SINS by the bequest of a single acre of landed property for any religious or charitable purpose in our communion.”

And in connection with this subject, it will be found, by reference to the third canon of the fourth Council of Lateran, under Pope Innocent III., A.D. 1215, and which canon, be it observed, is still in force, and binding upon the conscience of every Romanist—(see their common book of devotion, *The Garden of the Soul*, p. 6), that “a full pardon of all their sins,” and “an augmentation of eternal blessedness (*salutis*), at the retribution of the just, is promised and granted to all the ‘faithful’ who shall *in their own persons, or by others, aid in the ‘extermination of heretics.’*” In the canon above referred to—viz., the third canon of the fourth Council of Lateran, we read as follows:—

“We excommunicate and anathematize every heresy which exalteth itself against this holy, orthodox, and Catholic faith, which we have set forth above; condemning all heretics, by whatsoever names they may be reckoned: who have, indeed, diverse faces, but their tails are bound together, for they make agreement in the same folly.

“Let such persons, when condemned, be left to the secular powers who may be present, or to their officers, to be punished in a fitting manner; those who are of the clergy being first degraded from their orders: so that the goods of such condemned persons, being laymen, shall be confiscated; but, in the case of clerks, be applied to the churches from which they received their stipends.

“But let those who are only marked with suspicion be smitten with the sword of anathema, and shunned by all good men, until they make proper satisfaction; unless, according to the grounds of suspicion, and the quality of the person, they shall have demonstrated their innocence by a *proportionate purgation*. So that if any shall persevere in excommunication for a twelvemonth, *thenceforth they shall be condemned as heretics; and let the secular powers, whatever offices they may hold, be induced and admonished; and, if need be, compelled by ecclesiastical censure*; that, as they desire to be accounted faithful, they do, for the defence of the faith, *publicly take an oath*, that to the utmost of their power they will strive to EXTERMINATE, from the lands under their jurisdiction, ALL HERETICS who shall be denounced by the Church; so that whensoever any person is advanced either in spiritual or temporal power, he be bound to confirm this decree by an oath.

“But if any temporal lord, being required and admonished by the Church, shall neglect to cleanse his country of this heretical filth, let him be bound with the chain of excommunication, by the metropolitan, and the other co-provincial

state as a sinner, a miserable offender, in need of salvation. When he was well enough to proceed on his journey, he put himself at the feet of an aged, pious, exemplary minister ; and, by God's blessing, he learned the religion of the Beatitudes. The Sermon on the Mount was to him of the greatest value. He preached a course of sermons upon it. He published a Catechism upon it for the use of the children of his parish, to be learned after the Church Catechism. From the circumstance of my becoming his curate, and continuing with him nearly six years, I feel great pleasure in conversing with you on this sweet portion of sacred writ."

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“But let those who are only marked with suspicion be smitten with the sword of anathema, and shunned by all good men, until they make proper satisfaction; unless, according to the grounds of suspicion, and the quality of the person, they shall have demonstrated their innocence by a *proportionate purgation*. So that if any shall persevere in excommunication for a twelvemonth, *thenceforth they shall be condemned as heretics; and let the secular powers, whatever offices they may hold, be induced and admonished; and, if need be, compelled by ecclesiastical censure; that, as they desire to be accounted faithful, they do, for the defence of the faith, publicly take an oath, that to the utmost of their power they will strive to EXTERMINATE, from the lands under their jurisdiction, ALL HERETICS who shall be denounced by the Church; so that whensoever any person is advanced either in spiritual or temporal power, he be bound to confirm this decree by an oath.*

“But if any temporal lord, being required and admonished by the Church, shall neglect to cleanse his country of this heretical filth, let him be bound with the chain of excommunication, by the metropolitan, and the other co-provincial

bishops. And if he shall scorn to make satisfaction within a year, let this be signified to the supreme pontiff, that thenceforth he may declare his vassals to be absolved from their fidelity to him, and may expose his lands to be occupied by the Catholics, who, having EXTERMINATED THE HERETICS, may, without contradiction, possess it, and preserve it in purity of faith: saving the right of the chief lord, so long as he himself presents no difficulty and offers no hindrance in this matter: the same law, nevertheless, being observed concerning those who have not lords in chief. But let the Catholics, who, having taken the sign of the cross, have girded themselves for the EXTERMINATION OF THE HERETICS, enjoy the same indulgence, and be armed with the same privilege as is conceded to those who go to the assistance of the Holy Land"—to wit, "a full pardon of all their sins," and "an augmentation of eternal blessedness at the retribution of the just."

In the Rhemish Testament, with its notes, first published about the year 1567, and republished in Ireland in 1815 or 1816, under the sanction of the Irish Roman Catholic Archbishops (Troy and Murray), and bishops, and other high Romish ecclesiastics in that country; and which, according to the testimony of "An English Catholic Pastor," dated "Whitwich, Nov. 5th, 1817," has, "for two centuries and a half, been the text-book of all Roman Catholics who use the English language," we find the following:—

"We see here, that, of all things, Christian people (especially bishops) should have great zeal against heretics; and hate them—that is, their wicked doctrine and conditions, even as God hateth them.....' Drunk with blood,' the Protestants foolishly expound of Rome, for that *there* they put heretics to death, and allow of their punishment in other countries; but *their blood* is not called the blood of saints, no more than the blood of *thieves, mankillers, and other malefactors*, for the shedding of which by order of justice no commonwealth shall answer.....The good must tolerate the evil, when it is so strong that it cannot be redressed without danger and disturbance of the whole Church, and commit the matter to God's judgment in the latter day; *otherwise* where ill men (be they heretics or other malefactors) may be punished and suppressed, without disturbance and hazard of the good, they may, and *ought*, by public authority either *spiritual or temporal, to be chastised or EXECUTED*."

And in "Bellarmine," book iii. c. 31:—

"It is proved by natural reason that heretics can justly be excommunicated, and therefore PUT TO DEATH.....Experience teaches that there is *no other remedy*; for the Church has tried *every other in vain*.....If you confine them in prison, or send them into exile, they corrupt the neighbourhood with

their books and speeches ; therefore the only remedy is, *to send them at once to their own place.....* All these reasons persuade us that HERETICS *ought to be PUT TO DEATH.*"

Now, both these works, together with "Den's Theology," are standard works in the Romish Church ; and are moreover, class-books at the (*Protestant endowed*) Popish college of Maynooth !

Whether or not the Romish is a persecuting Church, witness the slaughter of the Waldenses and Albigenses ; the massacre of St. Bartholomew ; the revocation of the edict of Nantes, by Louis XIV. ; the butcheries of the Duke d'Alva in the Low Countries ; the sanguinary burnings of the reign of Mary ; the Gunpowder Plot ; the barn of Scullabogue ; and the BLACK OATH :—"I, A. B., do solemnly swear by our Lord Jesus Christ, who suffered for us on the cross, and by the blessed Virgin Mary, that I will BURN, DESTROY, AND MURDER ALL HERETICS UP TO MY KNEES IN BLOOD !" —which horrid oath, it was stated upon oath before the magistrates of the county of Wexford, June 28rd, 1798, was taken by all the rebels, and that printed copies of it were found on numbers that were slain. That the Romish Church does not practice the same bloody cruelties in our own day, it is not that the spirit of Popery is changed, for that is *unchanged and unchangeable*, but arises, in our own country at least, from *necessity* ; for as we have already seen, from the Rhemish Testament—"The good must tolerate the evil, when it is *so strong* that it cannot be redressed *without danger* and disturbance to the whole Church."

The doctrine of the EQUAL AUTHORITY OF SCRIPTURE AND TRADITION was first publicly taught by the Council of Trent, A.D. 1546 : and the Romish canon of the Old Testament was first set forth by the authority of the same Council.

The Creed of Pope Pius IV., and also the rules of the Index, restricting the reading and circulation of the Scriptures, were first published, A.D. 1564.

As the Romanists have often the hardihood to deny that their Church refuses or withholds the reading of the holy Scriptures from the laity, let us see how the matter really stands ; and a few extracts from the Index, above referred to, as also from certain bulls and encyclical letters of the Popes of Rome, will, perhaps, throw some light upon the subject.

In the fourth rule prefixed to the "Index of Prohibited Books," we read :—

"Inasmuch as it is manifest from experience, that if the holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it, it is, on this point, referred to the judgment of the bishops or inquisitors, who may, by the advice of the priest or confessor, permit the reading of the Bible, translated into the vulgar tongue by Catho-

in which, I have written, whose fall and pity they apprehend, and who are not injured by it; and this permission is not to be written. But if any one shall have the temerity to read or possess it without such written permission, he shall not receive absolution until he have first confessed to such crime to his ordinary.

“Further, it is to be noted, that no one presume to keep or read any books contrary to these rules, or to violate the Index. But if any one read or keep any book or books of heresy or the writings of any author suspected of heresy, or false doctrine, he shall instantly incur the sentence of excommunication; and those who read or keep books heretical or of another account, besides the mortal sin committed, shall be severely punished at the will of the Pope.”—*Ibid.* 1771.

On the 22d of June, 1814, Pope Pius VII. issued a rescript to the Archbishop of Vienna, Primate of Poland, in which he denounced the circulation of the unauthorised Scripture with-out note or comment, as a “crafty device by which the foundations of religion are undermined,” and a “desilement of the faith most monumentally dangerous to souls.” He then exhorted the Archbishop to use his utmost power to prevent the circulation of the Scriptures, and reminded him—

“That Bibles printed by heretics are numbered among prohibited books, according to the rules of the Index (No ii. and iii.); for it is evident from experience, that the holy Scriptures, when published in the vulgar tongue, have, through the ignorance of men, produced more harm than benefit (*Rule IV.*) And this is the rather to be dreaded in times so depraved, when our holy religion is assailed from every quarter with great cunning and effort, and the most grievous wounds are inflicted on the Church. It is, therefore, necessary to adhere to the salutary decree of the congregation of the Index (June 18th, 1771); that no version of the Bible in the vulgar tongue be permitted, except such as are approved by the apostolic see, or published with annotations extracted from the writings of the holy fathers of the Church.”

On the 23d of September following, Pius VII. addressed an obnoxious brief to the Archbishop Mohileff, the Romish Metropolitan of Russia, who had been guilty of the heinous crime of authorizing and exhorting the people committed to his care to procure modern versions of the Scriptures, or to accept them when offered, and attentively to peruse them. In this Brief, Pius VII. tells him that he ought to have kept in view what preceding Popes had always prescribed, viz:—“That if the holy Bible in the vulgar tongue was permitted everywhere without discrimination, more injury than benefit would thence arise,” and “that he should sincerely and plainly teach that the Christian faith and doctrine, as well dogmatical

as moral, are contained not in the Scriptures only, but also in the traditions of the Catholic Church : and that it belongs to the Church *alone* to interpret them."

Pope Leo XII., on his accession to the pontificate, in 1824, issued an encyclical letter to all patriarchs, primates, archbishops, and bishops, of the Romish obedience, dated May 3rd, in which he says :—

"You are not ignorant, venerable brethren, that a Society, commonly called the Bible Society, is boldly stalking throughout the world, which, contrary to the well-known decree of the Council of Trent, is lending all its strength, and by every means, to translate the Bible in the vulgar languages of all nations, or rather to pervert it. Whence it is greatly to be feared lest, as in some versions already known, so also in others, by a perverse interpretation, instead of the Gospel of Christ, it should become the Gospel of man, or, what is worse, *the Gospel of the devil.*"

The present pontiff, Gregory XVI., in a bull, dated May 8th, 1844, denounces, in the most solemn tone, the circulation of the Scriptures by the Bible Societies. Having referred to the decrees of the Council of Trent, as well as to the prohibitions of preceding Popes against the reading of the Scriptures, concluding with the encyclical letter of Leo XII., he thus proceeds :—

"Shortly afterwards, our immediate predecessor, Pius VIII., of happy memory, confirmed their condemnation by his circular letter of May 24th, 1829. We, in short, who succeed them, notwithstanding our great unworthiness, have not ceased to be solicitous on this subject, and have especially studied to bring to the recollection of the faithful the several rules laid down with regard to the vulgar versions of the holy books.

"Wherefore, having consulted some of the cardinals of the holy Romish Church, after having duly examined with them everything, and listened to their advice, we have decided, venerable brothers, on addressing you this letter, by which we again condemn the Bible Societies reprov'd long ago by our predecessors ; and, by virtue of the supreme authority of our apostleship, we reprove by name and condemn the aforesaid Society called the Christian League, formed last year at New York, together with every other Society associated with it, or which may become so.

"Let all know, then, the enormity of the sin against God and the Church, which they are guilty of, *who dare to associate themselves with any of these Societies, or abet them in any way.* Moreover, we confirm and renew the decrees recited above, delivered in former times by apostolic authority, against the *publication, distribution, reading, and possession of books of the holy Scriptures translated into the vulgar tongue....*

"As for yourselves, my venerable brethren, called as you

lic authors, to those persons whose faith and piety they apprehend will be augmented, and not injured by it; and this permission they must have in writing. But if any one shall have the presumption to read or possess it without such written permission, he shall not receive absolution until he have first delivered up such Bible to the ordinary.....

"Finally, it is enjoined on all the faithful, that no one presume to keep or read any books contrary to these rules, or prohibited by this Index. But if any one read or keep any books composed by heretics, or the writings of any author suspected of heresy, or false doctrine, he shall instantly incur the sentence of excommunication; and those who read or keep works interdicted on another account, besides the mortal sin committed, shall be severely punished at the will of the bishops."—(*Rule VII*).

On the 29th of June, 1816, Pope Pius VII. issued a rescript to the Archbishop of Guesn, Primate of Poland, in which he denounced the circulation of the unadulterated Scripture without note or comment, as a "crafty device by which the foundations of religion are undermined," and a "defilement of the faith most imminently dangerous to souls." He then exhorted the archbishop to use his utmost power to prevent the circulation of the Scriptures, and reminded him—

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On the 3d of September following, Pius VII. addressed an objuratory brief to the Archbishop Mohileff, the Romish Metropolitan of Russia, who had been guilty of the heinous crime of authorizing and exhorting the people committed to his care to procure modern versions of the Scriptures, or to accept them when offered, and attentively to peruse them. In this Brief, Pius VII. tells him that he ought to have kept in view what preceding Popes had always prescribed, viz. :—"That if the holy Bible in the vulgar tongue was permitted everywhere without discrimination, more injury than benefit would thence arise," and "that he should sincerely and plainly teach that the Christian faith and doctrine, as well dogmatical

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"As for yourselves, my venerable brethren, called as you

are to divide our solicitude, we recommend you earnestly in the Lord to announce and proclaim, in convenient time and place to the people confided to your care, those apostolic orders, and to labour carefully to separate the faithful sheep from the contagion of the Christian League—from those who have become its auxiliaries, no less than those who have any communication with them. You are consequently enjoined to remove from the hands of the faithful alike the Bibles in the vulgar tongue, which may have been printed contrary to the decrees above-mentioned of the sovereign pontiffs, and every book prescribed and condemned; and to see that they learn, through your admonition and authority, what pastures are salutary, and what pernicious and mortal."

After perusing the above extracts, which most clearly prove the deadly hostility and opposition of the papacy to the circulation of the holy Scriptures, we shall not be surprised to learn, that, in Portugal, the Scriptures are unknown among the peasantry; that, in Spain, the Bible is a prohibited book, unless accompanied with notes from the fathers and Romish divines; that, at Rome, the Bible is a strange and rare book, the only edition of it authorized to be sold there being in fifteen large volumes, which are filled with Popish commentaries; that, in the Austrian dominions, the Bible—whether in Hebrew or in the vulgar tongue—is prohibited with inflexible vigour; that, in France, the pulpit and the press have both been used for the purpose of decrying the object, and misrepresenting the motives, of those who are employed in circulating the holy Scriptures;—but there, at least, the efforts of the emissaries of Rome have proved futile, for not merely are individuals, but in many instances whole villages are renouncing the errors of Popery;—or that in Belgium, the persons employed in this benevolent work have been reproached, insulted, and maltreated; their books stolen, and in some instances torn to pieces and burnt before their eyes: nor is this to be wondered at, when we find that a prelate of the Romish Church in that country, the Bishop of Bruges, describes and denounces the British and Foreign Bible Society as a Society which would rob "his dear brethren of all that is most dear to them;" and he proceeds to characterize the circulation of the unadulterated Scriptures, as "the impious project of this anti-Christian Society, by which the world is inundated with heretic Bibles."

(To be continued.)

Notes on Church Customs.

NO. I.

As there are many mistakes ignorantly, and many misrepresentations designedly made, relative to certain customs and practices observed by the Church of England, it will neither be unimportant nor unprofitable to offer a few explanatory remarks respecting some of those which are the most familiar to all our readers.

The custom of *signing the cross in baptism* was in use long before the Church became corrupted, even in the days of her primitive simplicity. Our Church adopts it to remind her children not to be "ashamed of the cross of Christ" (Rom. i. 16); and we would ask, why—because it has been abused and made to contain an *operative efficacy*—should we denounce and reject it as an *admonitory sign*? He who would know the Church's meaning in appointing the use of the cross in baptism should read canon xxx., which contains a caution against the supposition that the Church imagines any virtue to be included in its use, or considers the sacrament incomplete without it. The primitive Church used it, as we learn from S. Augustine and Cyprian, but *before* the form of baptism; whereas we use it *after*, expressly declaring that we hold the child to be "already" received into the congregation of Christ's flock, as a perfect member thereof, and not by any power ascribed to the sign of the cross. The entire omission of the sign of the cross in our office of private baptism is an evidence that our Church does not regard it as entering into the substance or essence of the sacrament.

The custom of *turning to the East at the repeating of the Creed* is very ancient. There is no rubric enjoining it: nor does any peculiar fitness in the practice render it morally necessary. Those who retain it may be defended, upon the ground that it is intended hereby to honour the "Sun of Righteousness," who hath risen upon us to enlighten us with that doctrine of salvation, the chief heads of which are commemorated in the Creed which, in that attitude, we repeat.

For *kneeling in prayer* the Church hath both reason and precedent. A subject will kneel in the presence of his Prince. Did not Daniel, and Peter, and Paul pray kneeling? Yes, did not Christ himself?

For *standing in praise, and during the reading of the Psalms*, we have also Scripture example. The Levites appointed by David stood "every morning to thank and praise the Lord, and also at even." (1 Chron. xxiii. 30). And in St. John's vision of the countless multitude of the Christian Church, did he not see them "standing before the throne and the Lamb, &c.?" (Rev. vii. 9, 10). The ancient practice of the

Church is also in favour of this custom of standing ; for we are told by an old writer that, when the Psalms were sung by all the assembly, "they usually performed this service in a standing posture."

Perhaps many of our readers may have often wondered at the custom of *standing up during the reading of the Gospel in the Communion service*, and *sitting down at the reading of the epistle*, and without being able to assign the reason for this change of posture. In this we have ancient custom as our guide. St. Chrysostom tells us that this was the practice in the ancient Greek Church. Our Church does not imagine that there is any difference in the authority of that portion of Scripture which is read for the gospel from that which constitutes the epistle ; but enjoins this practice, because the Gospel is almost always a narrative of the words and actions of our Lord himself. Had we lived in the days of our Lord and his apostles, and both had been present in an assembly, we can readily imagine that we should have been disposed to manifest some token of superior veneration to Christ, in the act of speaking, than to the apostles who were sent by him. It is undeniable that this practice has been copied by our Church from ancient usage. It is not original—not devised, but retained by the reformers : for two peculiar marks of honour were shewn in the ancient Church at the reading of the gospel.

1. All the congregation stood up at the reading of it, "as being the word of the Master ; whereas, at the reading of the epistle, they were indulged in the posture of sitting, as being the word of the servant." The Catholic Church, eastern and western, has always paid this reverence to the Son of God above all other messengers.
2. The other honour paid to the Gospel was, that, after the naming of it by the minister, all the people standing up said, "*Glory be to thee, O Lord.*" This usage was borrowed from ancient liturgies, and our reformers continued it in ours. Though no direction is found in the rubric, yet it has the sanction of custom, and is continued in nearly all our churches. In proof of the antiquity of this practice may be alleged those words in St. Chrysostom's Liturgy—" *Glorifying God, that hath sent to them also this word of salvation.*" Wheatley says, that the custom of saying, "*Glory be to thee, O Lord,*" was enjoined by King Edward the VI.'s first book of Common Prayer, and so has continued ever since. "I do not know (he says) how it came to be left out of the rubric afterwards. It certainly could have nothing objected to it ; and, therefore, it is restored in the Scotch liturgy." Bishop Overall says, that "it seems to have been left out by the printer's negligence." In some churches it is customary, at the close of the readings of the Gospel, for the people to say, "*Glory be to thee, O Lord, for this thy Gospel.*"

The practice of *bowing at the name of Jesus*, in the Creed,

is supposed to be grounded upon those words of the apostle St. Paul—"At the name of *Jesus, every knee shall bow, &c.*" (Phill. ii. 10). Indeed the canon xviii. enjoins that, "when in time of divine service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed." The same pious practice is sometimes observed, whenever the Holy Trinity is referred to.

(*To be continued*).

ROMANISM.

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—ISAIAH viii., 20.

THE progress of Popery in England during the last few years, was made the subject of a former paper: perhaps some further remarks bearing on the same subject, and illustrated by an anecdote lately communicated, will not be out of place. Such progress, with all its evil, has, probably, not been without its good in rousing to reflection many who had previously contented themselves with an outward profession of Protestant faith, without any clear knowledge of its doctrines or saving acquaintance with them. Meet indeed it is, that the Protestant who holds not his faith, as arbitrated by "the Church," or laid down by a general council, or by any enactment of earthly man, but who derives it from the revelation of God himself, should assure himself of what he does believe, and be able to draw out fit weapons for opposing his adversaries from that spiritual armoury. The word of God is simple, so that "he who runs may read." Protestant Christians should, in a prayerful spirit, bring the doctrines of Popery to the test of Scripture: many a poor Irishman, with the Bible in his hand, has resisted and confounded the subtle reasoning of his priest, and proved the doctrines of his church to be lies invented by Satan, not the truth of God. Blessed Book!—like the ark, that floated securely on the waters which overwhelmed a ruined world, hast thou been preserved to us midst the wreck of empires, and the confusion and upheaving of all things!

"Most wondrous Book! bright candle of the Lord!
Star of Eternity! the only star
By which the bark of man could navigate
The sea of life, and gain the coast of bliss
Securely."

It is a cause for gratitude that, by means of the Société

Evangelique, this blessed light has reached many on the continent, who, previously to the labours of its agents, were almost ignorant of the existence of the Bible. The reader is, doubtless, aware, that Colporteurs are employed by this Society to carry Bibles from town to town, and from village to village: a great many are thus disposed of to the inhabitants, who purchase them, some out of mere curiosity, others from an eager desire to read the word of God for themselves. A few months ago, a Colporteur was exhibiting his Bibles for sale in the market-place of a large city in Belgium. A priest, perceiving that the people gathered round him, came forward; and, haranguing them with a loud voice, bade them beware of handling such a book, for it came from the Devil, and, if they read it, they would all go to the Devil. The people in Belgium are very bigotted to their religion, and it is not difficult to rouse their superstitious feelings, especially at the call of one whom they hold in such reverence as their priest. They began to attack the Colporteur with stones and similar missiles; and he was with difficulty rescued from their fury, and conveyed to his own lodgings. By the blessing of God, however, he recovered in a few days from the effects of his bruises, and was able to resume his work. Strengthened by past persecution to endure yet more for Christ and his word, he again took up his position in the market-place, and was soon surrounded by a crowd, but they did not ill-treat him. They had marked his meek demeanour under an unprovoked persecution; they saw him return fearlessly amongst them with his books to sell as before; "there must be something in this (thought they) we do not understand; perhaps there may be, after all, some good in this book." In a short time a great many copies were bought by the bystanders. Thus, we see God makes "the wrath of man to praise Him;" but how great must be his guilt who cast so black an odium on the word of the living God as to ascribe it to the Devil, the father of lies!—and this, not because he believed it himself, but solely to deceive his people, and keep them in darkness. How fearful must be a system that sanctions in its priesthood falsehood and deceit, that justifies persecution and personal constraint, when the secular arm will not be uplifted to punish such intolerance! How marked a contrast to this character St. Paul draws of a Christian minister:—"The servant of God must not strive, but be gentle unto all men, apt to teach, patient." Popery, as it now shows itself in England, is but a faint development of its real principles and practice. Go to our sister-island, and witness there the superstitions and absurdities imposed upon a confiding people by the priests of Rome. Go to those islands on its western coast, where missionaries have carried the word of God to a population sunk in almost heathenish ignorance, and behold the storm of per-

meation raised against those earnest enquirers whose hearts have been touched by the Spirit of God, to cry out to the welcome hearers of the Gospel, "Sirs, we would see Jesus." There you would see Rome in her true and undisguised character, as "loving darkness rather than light." Protestants!—call to mind the import of the spirit-stirring name you bear, and under which your forefathers struggled for the privileges you now enjoy. Cease not to *protest* against Rome; as if she regain her sway in our land, you will not long preserve those privileges. But while you protest against error, hold fast the only safeguard against it: cling to the Bible, and to the Bible alone, as "a lamp unto your feet, and a light unto your path." Protestant village reader—suffer one word of admonition. "Man is a traveller, his life is a journey, heaven is his end, his road lies through a wilderness, and he is in the dark;" there is "a burning and a shining light" placed before you. Oh! "take heed, that the light which is in you be not darkness." The Bible is to you a common blessing; let it not be, like too many of our common blessings, neglected and forgotten. Do not be satisfied that you have a Bible on your shelf; but read a portion of it daily, and read it as Luther recommended, when he said:—"It is most plain we cannot attain to the understanding of the Scripture, either by study, or by strength of intellect. Therefore, your first duty must be to begin with prayer. Entreat the Lord to deign to grant you, in his rich mercy, rightly to understand His word. There is no other interpreter of the word of God but the author of that word Himself, even as He has said, 'They shall all be taught of God.'"

E. P. B.

The Fathers.

NO. III.—LIFE OF ST. AMBROSE, BISHOP OF MELAN.

St. AMBROSE, by descent a Roman citizen, was born at Arles, a city at that time renowned as the court of the imperial lieutenant. That dignity was vested in the father of St. Ambrose, on whose death the latter returned with his family to Rome. While there he received a liberal education, and made himself master of all the literature of the age. His religious knowledge was chiefly communicated by his sister Marcellina, a woman of extraordinary piety: by her care he was prevented from falling into those temptations which ensnared many who visited Rome. Having completed his studies, St. Ambrose repaired to the court of the prætorian prefect, where he pleaded causes with so much ability and success, that Aulus Probus,

the prefect, shortly afterwards elected him governor of the provinces of Insubria, Cœnigla, and Liguria. Before leaving Rome, St. Ambrose was invested with consular dignity, and received from the prefect the following injunction, remarkably prophetic of his future condition :—"Go thy way, and govern more like a bishop than a judge." He discharged this secular office with fidelity and honour, until, in obedience to the call of the Church, he resigned it for an ecclesiastical appointment. The see of Milan becoming vacant by the death of Auxentius, the Arian incumbent, Valentinian commanded the ecclesiastical authorities to appoint his successor ; and, in referring to them this decision, the emperor expressed his willingness to submit to the reproofs, and to be guided by the directions, of him who they should place on the episcopal throne. The orthodox bishops accordingly assembled, and declared their resolution to nominate to the bishopric none who dissented from the Catholic doctrines. The Arians, however, vehemently contended for the superiority of their claims, and, refusing to obey the ecclesiastical, were silenced by the interposition of the civil power. St. Ambrose, in his office of prefect, sharply rebuked, and threatened to punish, the insubordination of these heretics. At the conclusion of his speech, the voice of a child was heard exclaiming "Ambrose is bishop." Thus, the divine will, which was hid from the wise and prudent, was revealed unto a babe, and the Arians, who, although not afraid to speak evil of, and even to offer resistance, to the dignities of the Church, yet fearing to fight against God, joined the Catholics in executing the decree of heaven. Ambrose, who had hitherto held only the office of catechumen, was, by order of the emperor, installed in the see of Milan, and the news of his consecration was received with joy by the churches, which they testified in numerous epistles addressed by them to him on the occasion. Among these, one, written by St. Basil, is remarkable for the holy maxims which it contains. In it, that holy father exhorted St. Ambrose zealously to promote the interests of the Catholic Church, and, by reviving the ancient tracts and footsteps of the fathers, to overthrow all those novelties which the Arians had introduced. Having, by distributing his worldly goods, divested himself of all temporal cares, St. Ambrose diligently applied himself to the reformation of his Church. During the life of his predecessors discipline had been wholly neglected, and the rites and ceremonies of the Church had either fallen into disuse, or had been performed in a manner derogatory to her honour. By instituting the daily celebration of her services, and reviving her ancient forms of worship, St. Ambrose restored the Church of Milan to her pristine glory. His episcopal labours were shortly interrupted. In the year 377, Italy was invaded by the Goths, Huns, Alani, and other northern barbarians, who

made it the scene of fierce contests. In order to shelter himself from the attempts of these pagan enemies, St. Ambrose consented to a temporary exile from Milan. He accordingly retired to Illyricum, where he remained until the invaders were expelled from Italy. On his return, he found Rome distracted by a revolution in the state. Maximus, commander of the Roman forces in Britain, aspiring to imperial dignity, had raised numerous forces, and, by killing the Emperor (Gratian), had already removed one principal obstacle to its attainment. At this crisis St. Ambrose was despatched by Valentinian, the deceased emperor's half-brother, and heir to his dominions, in order to arrest the progress of Maximus. The eloquent and persuasive appeals of the bishop affected him whom the arms of Rome had failed to intimidate, and the lawless usurper consented for a time to resign his unjust claims.

Christianity had lost a valiant champion in the Emperor Gratian—one whose life and conversation adorned its doctrines. The extreme youth and inexperience of Valentinian made the Christians fear that, although possessing so bright an example, he might be influenced by the number of pagans introduced, at the invasion of Maximus, in favour of idolatry. Their apprehensions were shortly realised. A petition for the restoration of the heathen religion, which had been unsuccessfully made to the late Emperor, was now renewed by Symmachus, a man equally distinguished for his powers of oratory, and his bigotted attachment to idolatry. Notwithstanding the eloquence with which the cause of paganism was pleaded by Symmachus, the weighty arguments for the apostolic faith brought forward by St. Ambrose were completely successful, and the petition again fell to the ground. It was, however, once more presented to the emperor, on account of some insult offered to the heathen deities, but it was only to experience a more signal failure; and, its author being convicted of violence towards the churches, and of the heinous sin of rebelling against his lawful sovereign, and encouraging the claims of an usurper (because the one opposed and the other sanctioned the doctrines which he professed), was condemned to be banished from Rome. This virulent enemy to the Catholic religion was, nevertheless, unintentionally the means of the conversion of St. Augustin, one of its brightest ornaments. By appointing the latter professor of rhetoric at Milan, Symmachus brought him within the notice of St. Ambrose, who, finding that St. Augustin possessed abilities of no common order, exerted himself on his behalf, and, at length, by his prayers and entreaties, won him over to the Church of Christ. Accordingly, relinquishing his rhetorical profession, he was admitted to the ministerial office by St. Ambrose, and was by that prelate shortly afterwards presented to an African bishop-

ric. But to return to the Milanese Church. The Arians were daily regaining ground there, under the auspices of the empress-mother, who favoured that sect, and who had prevailed on her son (the emperor) to enact a law in their favour, empowering them to hold their public assemblies there with impunity. An Arian bishop having been elected, the emperor, under the sanction of imperial authority, sent for St. Ambrose to court, hoping to induce him to deliver up the Church of Milan. The Bishop immediately obeyed the royal summons. On his way to Rome he was followed by crowds of the people of his diocese, who entreated him not to abandon them, and declared their resolution to die rather than behold the Apostolic Church in the hands of heretics. Nor were they appeased, until they received the assurance of their bishop, that neither persuasions nor threats should induce him to surrender his charge.

St. Ambrose was next challenged by Auxentius, the Arian bishop, to a disputation before the emperor, but he indignantly refused so unecclesiastical a method of trial, and answered the challenge in a letter to the Emperor, in which he shewed such an expedient to be both unlawful and unprecedented, and condemned, as derogatory to the dignity of the Church, the submission of the affairs connected with it to a lay judgment. Finding the objections of the bishop unanswerable, Valentinian resolved, by employing military force, to terrify him into compliance. Although several detachments of soldiers were despatched for this purpose, they could effect nothing. They dared not penetrate the sanctuary, nor offer any violence to him who there ministered in holy things. Although guarded by a fierce soldiery, St. Ambrose continued to perform the functions of his sacred office, and the people of Milan daily assembled where prayer was wont to be made. There they offered their supplications to One able to save; and there songs of praise, although mingled with the strains of lamentation and mourning and woe, still ascended to the dwelling of Him who giveth songs in the night. Nor did the remonstrances of the tribunal make any more impression on St. Ambrose, who replied to all the messages of the emperor, that his faith being dearer to him than his life, he would willingly relinquish the latter, although he dared not betray the Church of Christ into the hands of those who set at nought Him who was its chief corner-stone. The soldiers, finding the holy bishop invincible, contented themselves with harassing his followers, and, by means of extortion and violence, endeavouring to shake their resolution. Still each embassy returned with its mission unaccomplished, and the hallowed edifice remained in the possession of the Catholics. At length Valentinian, weary of so many fruitless efforts, withdrew his troops from the city, and expelled the Arian from his usurped bishopric.

Thus was the whole face of the city changed. God gave unto his faithful worshippers "beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness;" and the temple in which the Christians had, during the late troubles, prostrated themselves in lowly and fervent supplications, now rang with their joyful acclamations.

A FRAGMENT.

Poor S——, I believe, died a penitent. Christianity, with its divine power, had made a great impression on his mind at an early period. But he was drawn from the Church into which he was baptized, and instructed by the sect of the Baptists, who falsely persuaded him that the Church of England was in error in baptizing infants. Vile insinuation! which dishonours the Lord Jesus Christ, and renders his religion less benevolent and merciful than the Jewish dispensation. The infants of that Church were admitted into covenant with God at eight days old; and shall Christ do less for the lambs of the flock for which he died? Did he ever intimate that children should not be admitted into his Church? Has he not commanded them to be brought to him for his blessing? Who then shall presume to forbid them? So that the least reflection on the first principles of our holy religion is sufficient, one would think, to overthrow the error of those who forbid little children to be brought to Christ, and dedicated to his service. But to this add the circumstance of households having been baptized at once by the apostles of Jesus Christ, in which there is no mention made of the omission of infants. The jailer of Philippi was baptized, and "all his" straightway. We read of no enquiry into the nature of their faith; but they followed in the train of their Master, Husband, and Father, for we are left to presume that he filled these several relations. It is true he might only be a master, and then "all his" would mean his servants and attendants. But would the inspired writer have left us to such a forced conjecture on a subject of such importance? Would not the doubt have been removed by the insertion of the word servants, or attendants? But, on the supposition that it meant servants, it follows that if he had children they would have been baptized, because, if the baptism of the master was honoured by that of his domestics of all ages, much more would the authority and relationship of the father prevail for the baptism of his children. So that, whether he had or had not children, the case is a positive proof of the apostolic custom.

The same remarks hold good with respect to the baptism of

Lydia, which was followed by that of her "household," and with still greater force to the household mentioned by St. Paul as having been baptized by himself. "And I baptize also the household of Stephanas" (1 Cor. i. 16); in all which cases, three in number, it is next to impossible to suppose that there were no children, and quite impossible to believe that, if children were not intended to be included, the sacred historian and the apostle should have left us to such an uncertainty. But the truth is, that, for fifteen hundred years after these transactions, there was no uncertainty respecting them. It was the universal, uninterrupted practice of the Church to admit the children of the baptized to the sacred ordinance as a matter of right. But, indeed, the divine right of infant baptism has been so often and so clearly established, that it is the greatest wonder that there should be any to doubt, much less to deny it.

But such is the perverseness and waywardness of men's minds, that when error has been once embraced, it is most tenaciously held by; nor is reason alone appealed to in defence of their opinions. Certainly S—— never attempted to support his opinions by argument. He had been convinced of the impropriety of infant baptism by some preacher of that persuasion, and had no doubt fixed it in his mind, as a thing not to be controverted. I was brought very much into contact with him in his latter days. His poverty was great; his bodily disease grievous; his household affairs afflictive. I had the satisfaction of ministering to his consolation: he had sinned grievously against knowledge—he had gone away backward, and had forgot the Lord his God, who had done such great things for him. But his afflictions were overwhelming. The hand of God was upon him; and no one could doubt but that he was under the chastisement of the Almighty; and I never saw that declaration of holy writ more visibly fulfilled—"The backslider in heart shall be filled with his own ways."

The Churchman's Portfolio.

CONFIRMATION.

It is a blessing and a privilege to be confirmed. Thereby we are solemnly reminded of that which concerns our soul's weal; and thereby we avail ourselves of the seasonable time and manner for being strengthened and empowered by the Spirit of God to continue and follow out the good course. Ample and suitable the opportunity for the exercise of repentance for the past, and grace for the future. And, oh! may we not consider it a joy to the angels of Jehovah, when, at this

important period, and upon this important occasion, blessed resolutions are designed, made, and undertaken—God being our helper!

THE LORD'S SUPPER.

You are invited, how kindly! to the "sacred feast which Jesus makes." Plead you that you cannot or will not come? If you cannot, what does this mean? There is some hindrance—what is it? Ah! you know yourself that it is *your own fault*. It is not that you are *unable* to come. You are not confined to your bed, as many are who would, probably, be glad to come. You are not disabled in your mind, as many are who, otherwise, might rejoice to come. The truth is, I fear, you have *no heart* to come. The institution itself, with all that it bespeaks, has no charm for you. There is a *listlessness*, a *coldness*, an *inattention*. See to this—beware! You are, perhaps, ashamed to confess it; but is it not that you *will not* come? And do you thus requite your Benefactor, who died for you? Are you *indisposed* to meet him? How, then, shall you meet him when he shall come in his glory, and all the holy angels with him?

JAMES AND HIS FATHER.

F. But why will you go to the table, James? It's only very good people as goes there.

J. Father, I'll go: because I feel I *ought* to go—I feel that I am *expected* there. I *never shall* go if I wait till I'm good enough, as *you* mean.

F. Well, James, mind, I told you, you'll only be *one too many*.

J. Indeed, Father, I hope I sha'n't be one too few. As I said just now, I feel that I *ought* to be among them—*no matter how many* there are that stay.

F. But what good d'ye think 'twill do ye?

J. Father, I hope to return home better and happier.—W'ont you come too.

F. Better and happier! Shall I *be so, too*, if I go?

J. Yes, Father.

F. Well. I'm an old man, and have never been. I *will* come for ONCE with you; but, remember, if I'm not better and happier, I wont go again—*no more shall you*.

J. Father, we *both* will go, and God will be kind to us, if we go in truth, that we may deserve to go again.

STORIES AND SAYINGS THEY WILL REMEMBER.

We have remarkable instances of truth and veneration in two celebrated men—the one no less than Dr. Johnson himself, of whom it is said by a friend, that "he always talked as if he was speaking upon oath."

Of the Hon. R. Boyle it is stated, that he was wont to make "a pause, and a visible stop in his discourse, when God's name was mentioned."

Glean we from these the value and the excellency of faithfulness and reverence. Let us "buy the truth, and sell it not" for all that can be offered: and let us "give unto the Lord the honour due unto his name!"

Surfeit kills more than famine (says Bishop Hall), and he observes from Hippocrates—"all immoderations are enemies—as to health—so to peace." Now surfeiting implies as to eating what drunkenness does to drinking; and remember, the poor may have their surfeiting. Have you not heard or met with those who have consumed one day what should have served them for the next?—who have had meat one day, and little or nothing of the kind the following day? Alas! how many, too, if they cannot over-eat themselves, render themselves sick by other kinds of extravagance and imprudence! Let not your hearts be any way "overcharged with surfeiting."—(Luke xxi. 34). On the other hand, as to famine, pray with our Church, that our "good Lord" would "deliver us" from it. "Jehovah Jireh," the Lord will provide, is a happy motto to the Christian: be it so *truly* to you. "Be temperate in all things." (1 Cor. ix. 25). And the enemies of health and peace shall not distress you: otherwise, how shall it be?—*Herbert*.

Treasury.

THE primary cause of our salvation, or of our redemption, is the wonderful, gratuitous goodness and mercy of God the Father, and this in a twofold respect:—First, because "from the mere good pleasure of his own will, before the foundations of the world were laid, he predestinated us to eternal life." (Ephes. i. 4, 5). Secondly, because in time, through effectual calling, he draws the elect to himself, who, if left to their own disposition, would never embrace the salvation offered. "No man cometh unto me except the Father draw him," says Christ (John vi. 44); but he draws by special, secret, and efficacious grace, which is communicated to those alone. Whence that observation of Augustine, in Epist. Joan. tract 4: "Many hear, but those only are persuaded to whom God inwardly speaks."

The primary effect of this divine goodness and mercy is a certain new and supernatural faculty and fitness in us (he means, that we may be made meet finally to participate in the heavenly inheritance); but that this fitness, or condition of new worthiness, be found in us, presupposes two things on God's part; powerful operation, and merciful acceptance. For

it is by the divine operation and acceptance we are made *meet* to participate in the lot of the saints.

The divine operation is necessary, because we must be changed, and made new creatures, before we can be partakers of celestial benefits. For there is in us nothing but an entire inaptitude, either to understand, or do, or, finally, to receive spiritual good. *Οὐκ ἱκανοὶ ἐσμεν*; "We are not sufficient of ourselves," &c. (2 Cor. iii. 5). "Flesh and blood cannot inherit the kingdom," &c. (1 Cor. xv. 50). "Except a man be born again he cannot see the kingdom of God" (John iii. 3). Therefore, that these obstacles may be removed, and we may be rendered meet, God renews us by the Spirit; he breathes into us the new life of grace; finally, he pours into our minds faith, hope, love, and those other virtues which are required for the participation of the heavenly promises. "For this divine grace (as Aquinas has well said, *Quest. disput. de virtut. art. 10*) is therefore communicated to the elect, that they may perform the actions ordained for the end of life eternal." For it makes the soul to become, in a manner, new, spiritual, and divine; whence it is rendered meet for the participation of things that are spiritual and divine. "For the nature of the human soul, how perfect soever in natural gifts, is, without grace, not susceptible of glory" (*Parisiensis, lib. de virtut. cap. 11*). Therefore the grace of God alone makes us meet for the participation of divine things, in effectually calling us, justifying, and sanctifying us, by a certain internal operation of his Spirit.

But, in addition to this operation of God, which renders us meet in changing and regenerating us, the merciful acceptance of God is also required to cover our infirmities, and reckon our feeble endeavours in the room of perfect obedience. For as there is nothing good in us unless we have been renewed by the divine operation; so the good things of the renewed would be even as nothing worth for the enjoyment of the heavenly heritage, unless they were accepted by the most indulgent Father for the sake of the transcendent worthiness of Christ. Therefore, that there may be in us the least spark of good, the power of God in operation is required; and that that good, whatever it be, may make us meet to be reckoned among the children and heirs of the kingdom, his fatherly clemency is requisite in accepting it.

Nor need we look far for a reason why we think this acceptance necessary, since it is certain, that, in the regenerate themselves, after the operation of the Spirit regenerating, there is not perfect newness; but as in wine diluted, the water as well as the wine is mingled in every part, so in the whole renewed man, the qualities of regeneration and the remains of corruption, are found blended together.

Whether, therefore, we regard the internal qualities, or the

external actions of the godly, they are not meet to participate the lot of the saints in light, without this merciful acceptance. "Woe to the commendable life of man if thou sift it without mercy," says Augustine (Confession, lib. 9, cap. 13). And the Psalmist (cxliii. 2): "Enter not into judgment with thy servant, for in thy sight shall no flesh be justified." Beautifully says the Apostle to the Ephesians (i. 5, 6): "God hath adopted us according to the good pleasure of his will: He hath accepted us by his grace in the Beloved."—(*Exposition of Bishop Davenant, delivered in a course of Lectures whilst he was Lady Margaret's Professor of Divinity in Cambridge.*)

No difficulty can stand before faith: true, saving, justifying faith, carries the soul through all difficulties, discouragements, and natural impossibilities, to Jesus Christ.—(*Bridge.*)

If the value of mental attainments is to be estimated with reference to their proper end and purpose, the knowledge of Scripture divinity, and of the duties which flow from that knowledge, are surely to be preferred to a proficiency in sciences, which only propose to lay nature more widely under contribution to sense and appetite. By which observations it is far from being intended to treat with disrespect enquiries into nature's operations, but to insist upon the danger of giving them an engrossing influence, to the exclusion of better things. Take two persons of ordinary average capacity from the humbler path of life; put the one under the exclusive process of instruction in physical philosophy, according to the improved modern method of accelerating knowledge among what are called the operative classes, and let other be taught from the Bible, to judge of himself, in his relations to God and his fellows; let him be taught duly to feel the worth of his soul, the extent of his accountability, his natural corruption, and the true spiritual grounds of his hope and trust; and let this be all he learns, or, at least, his great and engrossing study, and it will be soon manifested, which of these two persons, by the enlargement of his understanding and the general invigoration of his reasoning powers, reflects the greater credit on the means taken to improve him; in a word, which turns out the more sensible man, in the general and popular view of that character.—*The Portraiture of a Christian Gentleman.*

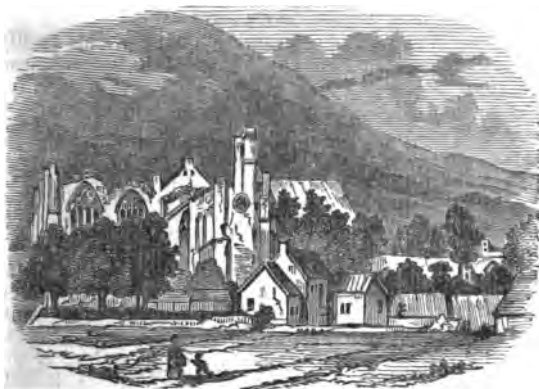
No affliction would trouble a child of God, if he but knew God's reason for sending it. Be willing to be in want of what God is not willing to give.

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NEW SERIES.]

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Melrose Abbey.

This abbey was founded by David I., A.D. 1136, and dedicated to St. Mary. It was destroyed by the English under Edward II. A.D. 1322. The present building was erected four years afterwards, chiefly by Robert Bruce, who gave the munificent sum of 2,000*l.*, equal to 50,000*l.* in the present day.

The convent was seized by the lords of the Reformation in A.D. 1560, and annexed to the Crown. Four years after, Michael was commendator, and sat in Parliament. Two years after, Queen Mary granted the estates of the abbey to James Hepburn, Earl of Bothwell, which, at his forfeiture in A.D. 1567, reverted again to the Crown, and were conferred on James Douglas.

The abbey is in the form of a Latin cross. It originally consisted of a nave, with two side aisles on the south, and a narrow aisle on the north, with choir, transepts, tower surmounting the cross, cloisters, &c. The parts now remaining are the choir and transept, the west side, and part of the north and south walls of the great tower, part of the nave, nearly the whole of the southernmost and part of the north aisle. It

would not be possible here to enter minutely into all the particulars of its architectural structure which deserve attention ; suffice it to say, that few abbatial buildings will better repay a careful visit.

Melrose is in the county of Roxburgh, and thirty-five miles from Edinburgh.

Bible Notes.

NO. IV.—SACRED PLACES.

BEFORE and after the flood the patriarchs worshipped God before altars, and also before mountains and groves. (Gen. viii. 20, xii. 8, xxi. 33, xxii. 2). In the wilderness, having no settled habitation, they had, by the command of God, a moveable tabernacle ; but, when they came to settle down in the land of Canaan, they erected a magnificent temple, which David prepared for, but which Solomon builded. In addition to this sacred place, there were other places where prayer was wont to be made and worship to be offered—such as the *high places*, the *synagogues*, and *oratories*. Of each of these we purpose to give a brief account.

1. THE TABERNACLE.—We have an account in Scripture of no less than *three* different tabernacles previously to the erection of Solomon's temple. The *first*, which Moses erected for himself, is called the *tabernacle of the congregation*. (Exod. xxxiii. 7). The *second*, erected by Moses for Jehovah, and at his express command, partly to be a palace of his presence as the King of Israel (Exod. xl. 34, 35), and partly to be the medium of the most solemn public worship which people would pay to him. (26-29). This tabernacle was pitched on the first day of the first month in the second year after the departure of the Israelites from Egypt. The *third* public tabernacle was that erected by David, in his own city, for the reception of the ark, when he received it from the house of Obed-Edom. (2 Sam. vi. 7 ; 1 Chron. xvi. 1). The *second* of these tabernacles is that of which we so often read in the Pentateuch, and which is so minutely described in Exod. xxv.-xxx. and xxxvi.-xl.

This tabernacle was a long oblong square tent, thirty cubits in length, and ten in height and breadth. The body of it was composed of forty-eight boards or planks, each of which was one cubit and a half wide and ten cubits high, and its roof was a square frame of planks. It was covered with four veils or curtains—the first of fine linen ; the second of goats' hair ; the third was made of the skins of rams dyed red ; and the fourth, or outermost, of badgers' skins, to endure the weather. (Exod. xxvi. 1-14).

It was internally divided by a veil or hanging, of rich embroidered linen, which separated the *holy place* from the *holy of holies*. In the *holy place* stood the altar of incense overlaid with gold, the table of showbread on the right hand, and the golden candlestick on the left. None of the people were allowed to enter here. The *holy of holies* (into which only the high priest entered, and he, but once in the year) contained in it the ark, called the ark of the testimony (Exod. xxv. 22), or the ark of the covenant (Josh. iv. 7). The ark was a small box of wood, overlaid with gold, the lid of which was called the mercy-seat, and the two angels which surmounted it were the two cherubims. The ark contained the two tables of the law, the pot of manna, and Aaron's rod that budded. (Heb. ix. 4). This was the place where the Divine Presence rested; and hence the expressions of the Psalmist—"Thou that dwellest between the cherubims shine forth" (Ps. lxxx. 1)—"He sitteth between the cherubim" (Ps. xcix. 1), &c.

The tabernacle was enclosed by a large court, formed by curtains, which separated it from the camp of Israel. Into this court, in which was placed the brazen laver, none but the priests and other ministers might come. The whole structure was made so as to be easily taken down and put up again, and therefore well suited to the wanderings of Israel. When brought to Canaan, it was first set up at Gilgal, then at Shiloh, then at Gibeah. The ark rested for three months in the house of Obed-Edom, whence David brought it, with great solemnity, into that part of Jerusalem which was called the city of David. (2 Sam. vi. 17; 1 Chron. xv. 25, xvi. 1). Here it remained until it was deposited in the temple of Solomon, where, having been subsequently removed, it was again replaced by order of the pious King Josiah. (2 Chron. xxxv. 3). It is probable it was consumed in the destruction of Jerusalem by Nebuchadnezzar.

SCHISM.

BY THE REV. E. STRICKLAND, M.A.

(Concluded from page 79).

Now it would appear that the different sects among the Jews did not separate into distinct assemblies for worship, but all worshipped at the temple; as even the Christian Jews did while the temple stood, as it appears from what happened to St. Paul at Jerusalem, the last time he went thither (Acts xxi. 20-24); yet they were distinguished by different opinions, rights, usages, and schools; and, which is usually the effect of such distinctions, by different interests and affections (Dr. Sherlock, p. 10). But we are in a far worse condition; we have endless sects, with endless conventicles. The primitive

Christians allowed no separate assemblies, no congregations but what met in the public Church. "If any man took upon him to make a breach, and to draw people into corners, he was presently condemned, and a suitable penalty put upon him. When Eustathius, bishop of Sebastria (a man pretending to great strictness and austerity of life) began to cast off the discipline of the Church, and to introduce many odd observations of his own—amongst others, to condemn priests that were married to fast on the Lord's day, and to keep meetings in private houses, drawing away many, but especially women (as the historian observes) who, leaving their husbands, were led away with error, and from that into great filthiness and impurity: no sooner did the bishops of those parts discover it, but, meeting in council at Gangra, the metropolis of Paphlagonia, about the year 340, they condemned and cast them out of the Church, passing these two canons amongst the rest: 'If any one shall teach that the house of God is to be despised, and the assemblies that are held in it, let him be accursed: If any man shall take upon him out of the Church privately to preach at home, and, making light of the Church, shall do those things that belong only to the Church, without the presence of the priests, and the leave and allowance of the bishop, let him be accursed.' Correspondent to which the canons called apostolical, and the council of Antioch ordain, that if any presbyter, setting light by his own bishop, shall withdraw and set up separate meetings, and erect another altar (i. e., says Zonaras, keep unlawful conventicles, preach privately, and administer the sacrament) that in such a case he shall be deposed, as ambitious and tyrannical, and the people communicating with him be excommunicated, as being factious and schismatical; only this not to be done till after the third admonition."—(*Dr. Cave's Prim. Chris.* part i. chap. vii. p. 110). There are many at present who go either to the Church or the meeting-house, as their fancy suggests. Now it is quite clear when they communicate with us occasionally, they might do so easily always, and escape the sin of schism. It was never thought lawful till these late days to separate from a lawful communion, though there might be acknowledged defects in it; and in what communion is it not the case? The Brownists separated from us, calling our worship and government unlawful, idolatrous, and anti-Christian—things more easily said than proved. They objected to forms of prayer; yet it appears they had them in the apostles' days, although St. Chrysostom says there were then gifts of prayers, and hence not so great a necessity for forms. They objected to what they called carnal ceremonies, but these afforded not just cause for division. The Church in St. Augustine's time almost groaned under ceremonies, yet he did not separate (epistle to Janarius, p. 213), nor should they; they charged the Church

with injustice, but, as this is an infringement on the rules of natural or civil right, it cannot be so easily proved. But the old Nonconformists, who thought they could not conform as ministers, conformed as laymen, both in prayers and sacraments; they condemned schism, and proved that communion with the Church of England was lawful, and therefore that separation was sinful. "And I dare challenge (says Dr. Sherlock) any man to show me, from the first beginnings of Christianity, that ever it was thought lawful to separate from a Church where we might communicate without sin," p. 161 (see also pp. 181, 185, 243). How is it then that, schism being carnal, so many are disposed to look for the best men among schismatics? We see in what esteem our Church was held by the Nonconformists, as it appears from the following extract from Howe: "We, for our parts, who, because in some things we conform not, are called Nonconformists—whereas no man conforms in everything—are not allowed to be counted members of this Church by those that take denominations, not from the intimate essentials of things (as sameness of doctrine, and the institutions of Christian worship), but from loose and very separable accidents. Yet, thanks be to God, we are not so stupid as not to apprehend we are under stricter and much more sacred obligation than can be carried under the sound of a name, to adhere to those our reverend fathers and brethren of the Established Church, who are most united among themselves, in duty to God and our Redeemer, in loyalty to our Sovereign, and in fidelity to the Protestant religion; as with whom, in this dubious state of things, we are to run all hazards, and to live and die together. And we cannot disallow ourselves to hope, that our reverend fathers and brethren will conceive of us, as humbly dissenting from them without diminution of that great reverence which their real worth claims from us, and without arrogating anything unduly to ourselves on that account. For, though we cannot avoid thinking we are in the right in those particular things wherein we differ, yet at the same time we know ourselves to be far excelled by them in much greater and more important things."—(*Portfolio*, p. 343). If we look at Scripture we see the sad effects of disunion. Satan first broke the unity of heaven, and was cast down to hell. Cain, being of that wicked one, fell into envy, and slew his brother in a quarrel which was altogether of a religious kind; he went out from the presence of God, *i. e.*, from the Church as it then was, a fugitive and a vagabond in the earth; and built a city (because, as Dr. South wittily observes, there was not yet a city built for him to pull down), in a state of separation from that part of his family in which the Church was continued in the line of Seth. The schism of Cain was continued till the flood came and destroyed them all; corruption having become general through the intermixture of

the members of the Church with the posterity of Cain, the people of the schism. The crime of Korah and his company, of Jeroboam and the ten tribes, was wholly that of schism. The man of God (1 Kings xiii. 8-9) was sent to Bethel, the conventicle of the calf, and because he ate and drank there, contrary to the command given him, he was slain for it (ver. 23). The Samaritan schismatics were reckoned among the heathen by our Saviour—"Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not." (Matt. x. 5). Uzziah, though king, was struck with leprosy for intruding into the priest's office, and cut off from the house of the Lord (1 Chron. xxvi. 21). Schism, it is clear, partakes of the nature of spiritual adultery. The ark of Noah was a figure of the Church: there can be no salvation out of the Church, in the same way that there could be none out of the ark. Christ's seamless coat was not divided, which signified the unity that should exist in the Church. Ahijah (1 Kings ii. 30, 31) rent his new garment into twelve parts, to show that there should be a schism among the tribes. Rahab was ordered to gather all her friends into her house, that they might be saved; if any were found without, they were to perish (Josh. ii. 18). The paschal lamb was to be eaten in one house; none was to be cast out. The old Jerusalem was a pattern of the new; there was one temple and one altar: all the rest of the world were without. The Church of Christ is a fold of sheep under the protection of the Great Shepherd of men's souls; if a sheep strays, it is in the way of the wolf. The word "disorderly," in Greek, *ἀτακτος*, is found four times in the New Testament, viz.—1 Thes. v. 14; 2 Thes. iii. 6, 7, 11. It is a military term, signifying out of the ranks, and appears in every instance to have reference to schism. "We exhort you, brethren, warn them that are unruly"—that are out of the ranks, and have ceded to schism and disorder. "Withdraw yourselves from every brother that walketh disorderly" (*ἀτάκτως*), out of the ranks. "Yourselves know how ye ought to follow us, for we behaved not ourselves disorderly among you"—we created no schisms. "We hear that there are some which walk among you disorderly" (*ἀτάκτως*), who do actually form schisms, "working not at all, but are busy bodies." "Schism (says Bacon) in the spiritual body of the Church is a greater scandal than a corruption in manners; as in the natural body a wound, or solution of continuity, is worse than a corrupt humour."—(*Sentences* V. iii. p. 295), (see *Dr. Horne as a Scholar Armed*, vol. ii. pp. 320-326). Cecil says—"To divide for truth is martyrdom, but to divide for straws is schism." Ridley said—"I know that the unity of the Church is to be retained by all means, and the same to be necessary to salvation."—(*Works by Parker Society*, p. 120). Archbishop Sandys

said—"It is lamentable that the Gospel of peace should bring forth schism. This is both slanderous and undoubtedly perilous to our profession."—(*Works by Parker Society*, p. 381).

Let us pursue the same course with modern Dissenters in all subjects where we have God, and right, and the verities of our holy religion on our side, as St. Paul did with the erroneous Judaizing teachers in the Church of Galatia—"To whom (says he) we gave place by subjection, no not for an hour, that the truth of the Gospel might continue with you." (Gal. ii. 5). Our duty it is to show the superiority of our Church by a more uniform and steadfast reliance on the Redeemer, by cultivating more assiduously every good word and work, by praying more constantly for the directing and purifying influences of the Holy Spirit, and by showing a more unreserved devotedness to God. We must not give place to them at all, either in the doctrines or polity of our Church. In kindness and love let us never be inferior. The best, most prudent, and safest way of acting towards them is never to conceal or yield an essential point, but in all humility and pious firmness to make an honest and open declaration of our principles. Because to yield to them, or to favour in any way their errors, is but to encourage them, and afford us no rational ground for concluding that we shall gain them. Concession encourages encroachment by further demands. By yielding, we make duty, reason, religion, and established laws bend and give way to men in matters where no injustice or inexpedience can be shown, but where they should submit and obey. By yielding we encourage pernicious incurable schisms, to satisfy persons who could never yet agree among themselves about any one thing or constitution so as to rest satisfied.

And now what remains but that we pray for our Church, that she may be long preserved among us; that her pious and faithful children may increase in every quarter; and that she may be settled upon the best and surest foundations of purity, peace, godliness, and order, that neither the evil designs of those within or without her, nor the gates of hell, nor all within them, may ever prevail against her.—(See *Dr. South's Sermon on Gal. ii. 5*). "Now the God of patience and consolation grant us to be like-minded one toward another according to Christ Jesus, that we may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." (Rom. xv. 5, 6).

Martyrs.

"The noble army of martyrs praise Thee."—*THE DRUM.*

NO. IV.—JOAN WASTE.

In August, 1556, a blind woman, only twenty-two years of age, was burned at Derby; her name was Joan Waste, she was the daughter of a poor barber and ropemaker, and had been blind from her birth. Although He whose compassions fail not saw fit to send bodily infirmity, he gave light to her soul.

She learned to knit and to make ropes, "and in no case would be idle." After the decease of her parents, she lived with her brother; and, during King Edward's reign, daily resorted to church to hear the divine service in the English tongue, and sermons explaining the real truths of the Gospel. Inestimable indeed must this privilege have been to a poor, illiterate, blind female. Her mind was gradually enlightened by the truths she heard. At length she saved money enough to buy a Testament (not such an easy acquisition as at the present day). But she could not read. To supply this defect she had recourse to an aged man, named Hurt, imprisoned for debt, and generally persuaded him to read her at least one chapter every day. These passages she treasured up in her memory. When he was unable or unwilling to read, she engaged others in his place, occasionally rewarding them with a few pence, and stipulating how often they should read each chapter. By hearing the Scriptures daily read, her mind was richly stored with divine truth, and she could readily reprove sin from Scripture, as well as such abuses in religion as were prevalent in those days.

In Queen Mary's days she continued steadfast in the faith, and was summoned to appear before the Popish bishop, who with his chancellor, assisted by several justices, sat in judgment upon her. The accusations stated, that she did not believe the sacrament of the altar to be the real body of Christ, with similar charges. She said she believed what the holy Scriptures taught her; that she was a poor, unlearned, blind woman, and therefore desired them not to trouble her with further talk, as, by God's assistance, she was ready to yield up her life in that faith.

The bishop and his chancellor continued to argue with her, and easily puzzled this poor woman. At length she enquired whether the bishop would take it upon his conscience, that the doctrines he declared were true, and would engage to answer for her at the dreadful day of judgment. The bishop assented, but his chancellor interposed, reminding his lordship

that he might not undertake to answer a heretic." She then said, that since they would not thus confirm their own belief in what they asserted, she would answer no further. Sentence was pronounced, and a writ for her burning was issued.

Dr. Draycott, the chancellor of the diocese, was appointed to preach a sermon on the occasion. Many of the neighbouring gentry were required to attend, and this poor blind servant of God was set before the pulpit. The doctor inveighed at some length against heresies, and said that this woman was not only blind of her bodily eyes, but also blind as to the eyes of her soul, adding, that like as her body was about to be consumed with fire, her soul would burn in hell with everlasting fire, and that it was not lawful for people to pray for her!

After sermon she was carried to a place called the Windmill Pit, her brother holding her by the hand! With his assistance she prepared herself for the stake. She desired the people to pray for her, and repeated such prayers as she was able, and cried upon the Lord Jesus with her last breath.

A FEW WORDS ABOUT POPERY.

BY A MEMBER OF THE CHURCH OF ENGLAND.

AUTHOR OF "PUSEYISM, OR ANGLO-CATHOLICISM BRIEFLY CONSIDERED," ETC.

(*Concluded from page 94.*)

In Ireland, the opposition of the Romish bishops and priests to the circulation of the unadulterated Scriptures is matter of notoriety: where, under priestly sanction, the Bible has frequently been publicly destroyed or burnt.

The following extract from a Sermon, delivered by Friar Jennings, before Dr. M'Hale, the titular Romish Archbishop of Tuam, and several priests, in the month of August, 1844, (and which is stated to have been greatly commended) will show the rancorous hatred of the Popish clergy there against the circulation and reading of the Bible:—

"Any person who practises *the reading of the Bible* will inevitably fall into *everlasting destruction*. I would, therefore, my dear friends and followers, most earnestly beseech you, *by the love that you bear to the Virgin Mary*, and to the saints—by the love that you bear to the dear priests—not to allow these Bible readers near your houses—not to speak to them when you meet them on the roads; but put up your hands and bless yourselves, and *pray to God and to the Virgin Mary*, to keep you from being contaminated by *the poison of the Bible*. The worst of all pestilences—*the infectious pestilence of the Bible*—will entail upon yourselves and children,

the everlasting ruin of your souls. They who send their children to schools where the Scriptures are read give their children bound in chains to the devil."

And in England, although the emissaries of Rome have not dared *publicly* to deprive the Romanists of the Scriptures, yet; *privately*, they leave no effort unattempted to prevent them from having free access to the word of God in their mother tongue; or, even in those versions of their own publishing, they have not scrupled to falsify the text, in order to support the doctrines of the Romish Church.

We have thus far briefly traced the progress of the Romish apostacy. We have seen how the holy Scriptures have been progressively corrupted and perverted, until at length they have been altogether shut up from the people—"they hated the light, because their deeds were evil." And it now only remains for us to examine the "Roman Catholic Creed" of Pope Pius IV., which the Church of Rome requires her converts to profess, when they wish to be admitted to her communion.

The convert begins with the following preamble:—"I, N. N., with a firm faith believe and profess all and every one of those things which are contained in that creed, which the holy *Roman Church* maketh use of."

Then follows the Catholic or Nicene Creed:—"I believe in one God the Father Almighty, maker of heaven and earth, of all things visible and invisible; and in one Lord Jesus Christ, the only begotten Son of God, and born of the Father before all ages; God of God; light of light; true God of true God; begotten, not made; consubstantial to the Father; by whom all things were made; who for us men and our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man; was crucified also for us under Pontius Pilate: he suffered and was buried: and the third day he arose again according to Scripture: he ascended into heaven, sits at the right hand of the Father, and is to come again with glory to judge the living and the dead; of whose kingdom there shall be no end. And in the Holy Ghost, the Lord and lifegiver, who proceeds from the Father and the Son; who, together with the Father and the Son, is adored and glorified; who spoke by the prophets. And (I believe) one Holy Catholic and Apostolic Church: I confess one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. *Amen.*"

From the year 438, till the year 1564, this creed alone was invariably used in the Catholic Church, and every one who was willing to confess his belief in the articles contained in it was received into communion with the Church. The Council of Ephesus, in the year 438, passed the following decree

concerning the faith, which was repeated at Chalcedon and Constantinople—i. e., the third, fourth, and sixth General Councils:—

“The holy synod determined that it should not be lawful for any one to set forth, write, or compose *any other creed* than that which was determined by the holy fathers who assembled at *Nice* in the Holy Ghost; and that if any one shall dare to compose *any other creed, or adduce or present* it to those who are willing to be converted to the knowledge of the truth, either from Heathenism or Judaism, or any heresy whatsoever, such persons, if bishops, shall be deprived of their episcopal office; if clergy, of their clerical.”

The first decree of the second session of the Council of Trent bears witness to this truth. It is as follows, and bears date Feb. 4th. 1546:—

“The Council hath determined that the creed which the holy Roman Church makes use of, as containing those first principles in which all who profess the faith of Christ are necessarily agreed, and the firm and *only foundation*, against which the gates of hell shall never prevail, shall be expressed in the same words in which it is wont to be read in all Churches, that is to say, I believe, &c.”

And here follows the whole of the *Catholic* part of Pope Pius IV's creed, above recited, *but not one word* of the *Roman* part, given below, and which was first published and declared by Pius IV., in a bull, dated 4th December, 1564. This fact, alone, is sufficient to prove, that the doctrines taught by the modern Church of Rome are *not* from the beginning.

Next comes the *Roman* part of Pope Pius's creed, which we need not repeat here, having appeared in a late number of this *Magazine*.

We have now brought our subject to a conclusion. It is a subject which has been, we are well aware, treated upon much more fully and comprehensively by some of the most talented writers of our day. Our object has been to set forth, as clearly and concisely as the subject would admit, what the Church of Rome is, and what she teaches—“no men gather grapes off thorns, or figs off thistles;” and, with the full conviction that that object has been very imperfectly accomplished, we would, nevertheless, fain hope, that, by God's blessing, these “few words” may not prove altogether unprofitable to those into whose hands they may fall.

We have not, as will have been seen, entered into any discussion, or adduced any proofs from Scripture, or elsewhere, as we might have done, even from amongst themselves, in opposition to the errors and false doctrines of the Romish Church. Our purpose has simply been to exhibit Romanism as it is, as briefly and plainly as we were able, for the information and benefit of such members of our own Church as

might be ignorant of the real nature of Popery, and who lack the means, or perhaps the inclination, of obtaining it from other, albeit better, sources.

We have risen from the performance of our task with an increased feeling of thankfulness to Almighty God, that we are in communion with the *Protestant* (God grant she may ever continue so!) Church of England, in which "the pure word of God is preached, and the sacraments rightly administered"—a Church, which does not debar us from the comfort and consolation of reading God's most holy word, which is truly "a lamp to our feet, and a light unto our path"—a Church, the sum and substance of whose teaching is, "repentance towards God, and faith (a 'faith which worketh by love') towards our Lord Jesus Christ"—a Church, in which we enjoy liberty without licentiousness, and by whom we are admonished that our religion must be the religion, not of the lip, or of the life only, but of the heart.

Let us then rightly value these blessed, these inestimable privileges. Let us be very jealous of them, and careful not to abuse or despise them. Our fathers purchased them for us at a noble sacrifice—many of them even with their lives. We hold them in trust for our children: let us take care that we transmit them to them pure and unsullied as we have received them. Let us remember that we shall have to give account whether we have used them for God's glory whilst we possessed them undisturbed, and also whether, when they have been assailed, we have defended them to the utmost of our ability. Above all, let it be our constant prayer to Almighty God, that he will still preserve them to us, and to our children after us—that he will keep us from falling away into the fearful and deadly heresies of the Church of Rome, or any other schism. Let our prayer be:—"From all sedition, privy conspiracy, and rebellion, from all false doctrine, heresy, and schism; from hardness of heart, and contempt of thy word and commandment, *Good Lord deliver us.*"

"THE RESURRECTION OF THE BODY."

(Apostles' Creed).

FROM the *continued existence* of the soul, there would appear comparatively less difficulty, even with thinking persons, to imagine, not merely the possibility or probability, but the certainty, of the resurrection in person. From the decay of the body, however, and from what may occur to its portions, there would, to the same persons, perhaps, appear greater difficulty. Accordingly, it is well to make some observations as to the resurrection of the body. First of all, take the resur-

rection of the Lord himself. It is true that we cannot argue, in every respect, from him who, *by his own person*, burst the bars and chains of death, in proof that others shall do *likewise*. Yet the very same power and energy that did so can do anything. Now, to show us what can be done, we have several instances of restoration to life in Scripture; and I do not wish to weaken the force of the argument here by supposing that the soul, in such cases, had not gone to Hades. The instance alone of Lazarus, four days dead, leaves room for considerable comment; as well as the bodies of the saints that arose at the crucifixion. "That the dead shall be raised incorruptible" (1 Cor. xv.), "and the graves and sea yield up their dead" (Rev. xx. 13), is prophetic proof (so to say) of what shall be. Hence we see that neither time nor change can alter the purposes of God pronounced in holy Scripture. There are many and various objections we know. "How can these things be?" But no man, who enters fully into the doctrine, will dare to gainsay the *wisdom, power, and knowledge* that are infinite. A body may be scattered after a while by the wind in a thousand directions: still the *same* Almighty that *made* can *collect* the atoms. He can, and will, produce "a glorious body," sufficient—amply sufficient—for identification in all appropriate and necessary respects. What if all that is earthly is discarded, if it is sufficient to accompany the soul and to enjoy with it everlasting contentment in eternity! Christian reader, in the foregoing brief portion there is much of instruction and comfort. May both of these be vouchsafed to you and yours for His sake, "who gave himself for us, an offering, and a sacrifice to God for a sweet-smelling savour."

E. W. B.

The Allotment System.

NO. III.—GENERAL SUGGESTIONS ON ALLOTMENTS.*

THE committee deem it necessary to circulate the following general suggestions, which will be found practical and useful, being the results of the long experience of the Labourers' Friend Society.

1. The society does not recommend the investment of capital in land, either in shares or in any other form, except where it may be deemed expedient, by local associations or by individuals, to rent a suitable quantity to carry their plans into effect.

* We reprint these "General Suggestions on Allotments," furnished to us by the *Society for the Improvement of the Condition of the Labouring Classes* (Office, Exeter Hall, Strand, London), a Society deserving the fullest encouragement.

2. Home colonization, or the settling a pauper population in any part of the country, for the cultivation of waste or other lands, is not the plan recommended by the society.

3. The society does not encourage the removal of labourers from one parish to another, but propose to benefit them wherever they are found, to attach them to the soil, and in some degree to equalize the supply of labour to the demand.

4. The society recommends the letting to the labourer so much land only as he can cultivate with the aid of his family during his leisure time; consequently, not sufficient to make him a small farmer, or independent of his regular labour.

5. The rent of allotments should be the average rent of land in the locality, as paid by the farmer or large tenant, with such addition thereto only as will cover rates, tithes, and expenses; if more, it is a tax upon the labourer—if less, a charity to him; and in order to success, both must be avoided.

6. The land allotment system, thus qualified, does not tend to the formation of a cottier population similar to that which exists in Ireland.

7. In recommending spade-husbandry, the society confines its remarks to the effects of voluntary labour on the small portions of land set apart as allotments, without reference to its applicability to agriculture in general.

8. The system recommended by the society is founded on the basis of *profit* to the labourer, not *charity* or almsgiving. It assumes that there is a surplus of labour; and that, in some parts of the country, the labouring man cannot obtain that full and constant employment which would afford adequate means of subsistence: it proposes, by allotting to him a small quantity of land, to find him profitable occupation for that part of his time which his employer does not require; and thus, by furnishing him with the means of raising a proportion of his most wholesome food in the most economical manner, he is made, by his own exertions, independent both of the parish and of the charity of his neighbours.

HINTS RELATIVE TO THE FORMING OF LOCAL ALLOTMENT SOCIETIES.

THE society should be completely independent of parish authorities; no agreement should be entered into for the poor man to relinquish his right to parish relief; nor must it be held out as a boon, but as a fair contract between man and man; the object being to create in the labourer a spirit of independence, as the surest way to keep him from the parish.

Some persons, in allotting land, exclude bad characters; such exclusion should, at any rate, if at all, be acted upon with the utmost caution; for we should try to reclaim the bad as well as to benefit the good; but if, after a fair trial, the desired effect is not attained, it will then be right, by way

of example, to deprive such of their land; some distinction may also be adopted, such as obliging a man of bad character to provide security for the payment of rent, or making him pay his rent before the crop is harvested.

The allotments should in no case be too large; under ordinary circumstances, perhaps a rood would be the most convenient size. The most accurate definition of the size of an allotment is, that it should just suffice as a *savings' bank* for the collective surplus labour of the tenant and his family, with the promise of extension as an encouragement. Occupation of the land for a term of years should be guaranteed, subject to good conduct and conformity to rules.

To avoid the effect which has resulted in Ireland from sub-letting, the land should in no case be under-let, or exchanged, without permission.

The land should be let at its actual value, such as a farmer would give for it. It is a mistaken act of kindness to let it rent-free, or for less than its value, and an act of oppression to let it for more. In the immediate vicinity of large towns, where land bears such a price that no poor man can rent it with a chance of success, the only mode will be, though it is an exception to the general rule, for the local society to rent the land, and re-let it at reduced price, the difference to be made up from the funds of the society.

If any fencing be necessary, it may be done by the society, and so much per annum may be added to the rent until the whole expense is paid off, or it may be done by the tenants themselves; and if it is expected that more land will be required the following year, they may be allowed to put up a temporary dead-wood hedge, which, being their own property as firewood, will be taken care of.

A Michaelmas tenure will be most convenient, and the rent may be paid yearly, half-yearly, quarterly, or monthly, as, under the circumstances, may be most desirable.

After the first year, no more than half of any allotment should be cropped with potatoes.

The quantity of manure required must depend on the state of the land, and the nature of the soil; but, under ordinary circumstances, one load per rood per annum would be a fair proportion.

A forfeit should be imposed upon any tenant working on a Sunday, or during his master's time; and expulsion enforced, if repeated.

It will be desirable to retain the right of taking possession of any allotment, in default of payment of rent, or breach of rules; therefore each tenant should sign his name to the conditions.

Although the benefits to be derived by the simple occupation of the land would be a sufficient stimulus to exertion,

yet prizes, if judiciously offered, are a source of considerable advantage to the receiver, and gratification to the donor, without coming under the denomination of eleemosynary relief. We would advise that the value of each prize be laid out in articles connected with the tenure of land—viz., tools, pigs, seed, manure, &c. To have the desired effect, the award must be made with the strictest impartiality, and none should be admitted to the competition who have not strictly conformed to the rules.

Although we have been rather liberal of our hints, we by no means advise many restrictive conditions: they do but confuse and shackle the poor man; but we cannot conclude without recommending the old English custom of a rent-dinner, or supper, at Michaelmas: independent of the good feeling it creates between the rich and poor, it is a great stimulus to prompt payment.

RULES AND REGULATIONS.

1. The rent to be paid as per agreement.
2. The tenant distinctly to understand that, as the objects of the society are intended solely for *his* benefit, his continuing to retain his allotment will depend on his own industry, sobriety, general good conduct, and regularity in the payment of rent and charges.
3. The occupiers of allotments shall not under-let them, or any part of them, or feed any live stock on them. They shall be at liberty to relinquish their allotments by giving six weeks' notice to the committee or superintendent, who shall accept a new tenant, and cause a valuation to be put upon the crop, to be paid by the in-coming tenant.
4. No occupier to plant more than half his allotment with potatoes in one year.
5. If any occupier be found neglectful in the cultivation of his land, he will not be permitted to hold it after the current year.
6. No occupier to trespass upon another's allotment.
7. Any disputes that may arise with any of the occupiers, respecting their allotment, to be referred to the committee or superintendent, whose decision shall be binding.
8. The fences of each field to be kept in repair by the society, and the expense added to the rent.
9. Any occupier who may be convicted of poaching, thieving, or of any other offence against the laws of his country, will be deprived of his allotment.
10. If any occupier be in the practice of frequenting public houses or beer shops, and shall persist in such habits (after having been reprov'd), he shall not be allowed to continue to rent his allotment after the end of the year.
11. No work to be done on the allotments on Sunday, and

all occupiers will be expected to attend regularly at divine service, and to bring up their families in a decent and orderly manner.

FORM OF AGREEMENT.

I, ..., ..., ..., of the parish of, do agree to take of land, of the Committee of the Society, situate at the rent of per and subject to the regulations above specified.

As witness my hand, this day of, 184 .

Signed by, ...

In the presence of, ...

Village Dialogues.

NO. IV.—I WON'T MARRY A DISSENTER.

It was with extreme regret that I left my very kind and hospitable friends at P—— Vicarage, that I might visit other friends, with whom I had been acquainted many years. Taking my journey in the railway carriage, I soon arrived at the populous village of B——, where I was very courteously received by ——, Esq., a very excellent man, without a family, but who was very benevolent towards his poor neighbours, spending his time and fortune in doing good. After staying with him two days, during which time we visited several people, among others two of his old Sunday scholars, we heard the following conversation :—

“I won’t marry a Dissenter,” said Jane Price, a fine-looking young woman about twenty-two years old, to John Robson, a demure-looking young man about the same age: “I won’t marry a Dissenter—no, that I won’t, John: so press me no more—for my mind is made up, I tell you.”

John Robson answered—“Why do you torment me so, Jane? You know that I love you. You have known me long—ever since we went, a little boy and girl, to the New Church Sunday-school. Have I ever behaved ill?”

J. P.—“That is true enough. I respected you as a good boy all the time I knew you. I highly esteem your father and mother as pious, industrious, and honest poor working people, who have always gone to church. But it is a grief to them that you go to the meeting-house, instead of going to church, where you got all your learning from our good minister and the good teachers. You should have continued in the church: then I could have loved you, but now I cannot marry you.”

J. R.—“Why, my good lass, are you so angry with me for

going where I am getting good to my soul? At church we are not stirred up as we are at the meeting. The same service over again is so dull. I want to be warmed and roused."

J. P.—"If religion consisted in having the mind warmed, like people's taking a dram of gin or brandy, you would be right; but as it consists in love to God and man—in humility, patience, diligence, heavenly-mindedness, and other graces and fruits of the Holy Spirit, so as to be every day in a state of preparation for death and judgment—I think you are quite mistaken about warmth and stirring up, which soon cool down again until it is revived in the same way. The Church, indeed, prays to God to *stir up the minds of God's faithful people*—but for what purpose? It is that they may *plentifully bring forth the fruit of good works*. I fear, John, that you and many of the meeting folks are not so zealous of *good works* as good Church people are, who are governed by God's law—not by impulses, animal feeling, and warmth of imagination."

J. R.—"But, Jane, you have at church the same prayers every day. We have such fine talented ministers that we have new prayers."

J. P.—"Indeed, John, you are greatly mistaken. Your preachers do not, and cannot, give you *new* prayers, whatever may be their talents. Religion is not new. The Bible is not new. The wants of man are not new. We have the same feelings as our ancestors. We need the same grace. We have the same duties and sufferings as they. Your preachers may vary their petitions, but they cannot make new ones: such a belief on your part is quite wrong. And besides, the old prayers are the best, because they have been drawn from the best ancient writers; they have been deliberately examined; they have been used by wise and good men from age to age; and they contain all that we need and want. If you would have taken the little book that I offered to you the other day, "*Davy's Village Conversations on the Prayer Book*," and read it, you would have seen what I say to be true. I love the Prayer Book, because it is so old and venerable; and I dislike yours, because they are undigested stuff, and have nothing to recommend them but false taste and false opinion."

J. R.—"How, Jane, can you tell the difference, for you never would go to the meeting-house?"

J. P.—"Very well, John; for when I spent three months with my aunt last summer, her house and garden were close to the meeting-house, where I could hear all they said in the prayers, the preachings, and even the private meetings. O! how thankful I was when I came home again, out of such good-for-nothing noise, and for the lowly, humble, fervent, and scriptural prayers of the Church!"

J. R.—"Well, my dear lass, if you do not like to go with me to the chapel, you may still go to church after we are

married. It matters little where we go, so we may get right at last."

J. P.—"Pray, John, do not deceive me that way. We cannot be right at last if we begin wrong. Schism is a sin. I cannot marry a man that goes the wrong way. What! can you think we shall be happy by your going one way and I another way? Besides, if God should be pleased to bless us with children, how can we *train them up in the way they should go*, if they see us not agreed as to the way ourselves? My father said, the other day, that he never knew the children of parents who are of different sentiments in religion growing up to be good and happy; because the parents, both of them, taught them no *fixed* principles, or, as is often the case, no principles at all."

J. R.—"Well, after all, dear Jane, I do not see but that you and I could live happily together, and agree to differ about religion."

J. P.—"Alas! this is a very wrong notion of yours. My father said to me that he never knew any couple happy that differed about religion. How could we use family prayer together? How could we talk together about our soul's salvation? What help could we be to one another? On Sundays, instead of being *heirs together of the grace of life*, praying, singing, and communicating side by side, I should have to go up the hill to church, and you go down the lane to the chapel! What comfort would there be in such a way? If my minister would visit me, he would be disagreeable to you, as you have been so ungrateful as to leave his Sunday-school, where you received all your learning: and I am sure that it would not be pleasant for me to be visited by your preachers, with whom I could not converse freely."

J. R.—"Do you not think, Jane, that there are many good men among us, and that there are not many bad Churchmen?"

J. P.—"If so, John, get a good Dissenter for a wife, and let me add to the number of good Church people."

J. R.—"But do, Jane, consider the matter over carefully, and give me an answer next week, for I do love you indeed."

J. P.—"I am much obliged to you for your preference. Had you continued the same consistent Churchman as many other young men have done, very likely I could have loved you and accepted your offer; but as you have left us without any just reason, I cannot entertain an idea about you as a husband. I have given you my reasons, and I have heard yours. My reasons I think strong, and your reasons I think weak. I cannot but say again—I *won't marry a Dissenter*: so farewell."

J. R.—"But, Jane, stop a moment. If I would give up my Dissenting connections and return to the Church, may I

hope to have your hand and heart? I do not like to lose you, for I do indeed love you."

J. P.—"Well, now, you astonish me more and more. If you can forsake your religion for the sake of a poor creature like me, it is not worth much. How can I know, from such a proof of your fickleness, but you will change again after marriage? I can never trust you any more, when you can barter what you should consider as most sacred, for me. No! I can never place confidence in the stability and conscientiousness of such a turn-about professor. I beg you will think no more of me, for our love cannot be mutual: it is not founded by you upon the unchangeable principles of right and wrong. I will take warning from the unhappy marriages of this description, and say again—*I won't marry a Dissenter*. God bless you, John; farewell, farewell for ever! excepting as a neighbour."

Jane upon this withdrew, and went in to her father's house, singing an hymn about "the good old Church of her forefathers;" and John went home, deeply disappointed, and doubting whether the meeting-house was any longer to be frequented. He had learned what Church principles were when a Sunday scholar, but he was now sadly bewildered in the labyrinth into which he had entered. We wish he may not, like many others, wander into infidelity; for when men leave the Church, we know not whither they will go, or what will be their end.

March 6th, 1845.

W. M.

The Protestant's Portfolio.

THE MASS.

WITHOUT shedding of blood there is no remission of sin; therefore, since no blood is shed, there can be no remission of sin in the mass. It was not needful that Christ should offer himself often, for then he must have often suffered. Christ, then, cannot offer himself without suffering, but he does not suffer in the mass, therefore is not offered. But one oblation he hath for ever perfected them that are sanctified; therefore the sacrifice of Christ is not to be repeated, since a further oblation would be superfluous, which renders the pretended true and proper sacrifice of the mass vain and useless. Where remission of sin is, there is no more offering for sin. Now, the blood of Christ obtaining that remission, the sacrifice of the mass only derogates from the all-sufficiency of his true sacrifice on the cross. The apostle, speaking of Christ, says:—

"Whom God hath set forth to be a propitiation." But no part of the Bible says either that he is to be continually set forth in the mass, or that the mass itself is that propitiation. The whole Epistle to the Hebrews shows that there is no priest under the Gospel that can reconcile sinners to God but Christ, nor any other than a commemorative sacrifice of his death in the Lord's Supper.

The obvious and evil tendency of masses for the dead is to encourage and sanction a vicious life. The diabolical notion of indulgences and infallibility is such, that common reason, at its earliest dawn, at once starts and revolts at the adoption of such a sentiment. These, with other like absurd and impious standards of action in fallible mortals, have been most emphatically styled "*the master-piece of the devil.*"

SAINT-MAKING.

Soon after landing at Malta, I paid a visit to a subterraneous cavern beneath the church of Publio, at Florainne, just out of Valetta. In this valley of vision were two bodies, which one of the monks informed me laid claim to what the papal pale styles *canonization*—that is, to hold the rank of *saints*, and stand in the calendar as *mediators*. I approached these skeletons—"These (said the monk) claim canonization." "Then what are they doing here?" "The question is not yet settled at Rome."—"What question?" "Whether they are really saints."—"How is that?" "Why, no miracles have yet been wrought by their bones, and their living relatives have not been able to defray the *heavy expenses of a trial at Rome.*"—"What trial?" "Any human body preferring a claim to canonization, must undergo a trial like those in courts of law. An ecclesiastic acts as advocate for the candidate relics, while the second performs the part of a demon, raking up whatever he can against the candidates, to prevent their attaining the high honour of saintship. After both parties have finished their statements, the decision is pronounced by an appointed judge."—"And who pays the process?" "Oh! the friends of the man or woman tried."—"Does the man who acts Satan's part at a trial tell all he knows of a candidate's faults?" "Of course. The man who acted this part at the trial of the bones of St. Francis alleged against that saint that when a mere boy he played at bowls; but this objection was overruled."—"Are the expenses great?" "Very; in fact, it is for want of money that these two bodies remain unsainted." Any attempt at comment is superfluous.—(*Wilson's Narrative of the Greek Missions, &c., pp. 126-7.*)

THE SINNER WARNED.

"Be sure your sin will find you out."—NUM. XXXII. 23.

THEY shall know that Thou wert there,
 Tho' they made not Thee their care :
 Tho' they cast the thought within,
 We ne'er shall sorrow for our sin.

Yes, the day shall surely come,
 When for solace they shall roam—
 Nor the world and all its store,
 Shall afford one pleasure more !

Then shall he, perhaps too late—
 The sigh—the grief—the low estate :
 Then—oh would'st Thou me receive
 Thousands, thousands I would give !

Mark, mark, ye sons of many a wile,
 Jehovah marks your sport and smile !
 Yourselves deceiving Him to grieve,
 Ye think, but cannot Him deceive.

They shall know that Thou wert there,
 Tho' they made not Thee their care ;
 Tho' they cast the thought within,
 We ne'er shall sorrow for our sin.

Notes on Church Customs.

NO. II.

THE practice of casting earth upon the body, when placed in the grave, was esteemed an act of piety by the very heathens ; insomuch that to find a body unburied, and leave it uncovered, was judged amongst them a great crime. In the Greek Church this has been accounted so essential to the solemnity, that it is ordered to be done by the priest himself. And the same is enjoined by our own rubric in the 1st Book of Common Prayer of King Edward VI. In our present liturgy it is ordered that it *shall* be cast upon the body by some one standing by ; and it is generally left to one of the bearers, or sexton, who gives three casts of earth upon the body or coffin, whilst the priest pronounces the solemn form which explains the ceremony, viz., "*Earth to earth, ashes to ashes, dust to dust.*"

The custom of *ringing the passing bell*, though it might ori-

ginate in error, was enjoined by the 67th canon of our church from no superstitious feeling. The canon directs that, *when any is passing out of this life, a bell shall be tolled, and the minister shall not then be slack to do his last duty.* This is now generally disused, and only the short peal continued, which the canon orders *to be rung after the party's death.* The former was enjoined, to give notice to all within the sound of it, to put up their last and most affectionate prayers for their dying neighbour, and to help their friend in those extremities which themselves must assuredly one day feel. The passing bell, as now rung after the decease, from the number and length of its bells, generally indicates the age and sex of the departed. There is, however, no universal rule in this matter. The position of the body in the grave is *with the feet eastward*, and the *face upward*, that so at the resurrection it may be ready to meet Christ, who is expected from the east.

There is no canon requiring that the church be placed east and west, though it has been the practice from time immemorial. The precise degree of *orientalism*, or position of the buildings towards the east, was not the same in all churches, since any church was made to point to that part of the horizon in which the sun rose on the day of its foundation—the day also, it should be remembered, of the patron saint.

There is no canon requiring that the church be *decorated*, at any particular season of the year, with branches of holly, &c., though it is a custom almost universally observed. The holly, laurel, and yew, are most proper for this purpose—the mistletoe is inadmissible. In some churches they take them down at Twelfth-night; in others, they let them stay till Septuagesima Sunday, beyond which they should never be kept. In some parts of the country it is the custom to put up flowers at Easter and Whitsuntide. Perhaps the yew-tree was so frequently planted in the churchyard, that it might serve for the purpose of decoration above referred to. By some it is thought to be a sad and melancholy tree. This is quite a mistake: the reason it used to be planted there is this—that, being an ever-green, and bearing fruit in the winter, it seemed to be a good type or figure of immortality. Therefore, it is very fit to be used at joyful times.

We purpose, in the continuation of these "NOTES ON CHURCH CUSTOMS," to bring before our readers many of the customs of former days, but which are now obsolete or disused—the revival of which we are in no way anxious to promote, though a knowledge of them cannot be uninteresting to every one who is desirous to become acquainted with the history of the Church in days gone by.

(To be continued).

The Fathers.

NO. IV.—LIFE OF ST. CYRIL.

It is conjectured with much probability that Cyril was born in Palestine. By Maximus, consecrated bishop of Jerusalem in 331, St. Cyril was created presbyter; and about three years after, he succeeded Maximus in his bishopric. In the year of our Lord 351, a short time after his promotion to this dignity, appeared the wondrous sign which was seen at Jerusalem of a body of light, in the form of a cross, extending in the heavens from Mount Calvary to the Mount of Olives. Upon this occasion, St. Cyril wrote an epistle to Constantine the Great, showing the glorious miracle to be an evidence of the truth of Christianity, and a fulfilment of the prophecy of Christ, which had been recorded by St. Matthew—"And then shall appear the sign of the Son of man in heaven."

This miracle gave great encouragement to the Christians, and caused the heathens to fear a renewal of the persecution against the followers of a religion whose sacredness had been so mightily attested.

About this time arose a controversy between St. Cyril and Acasius, bishop of Cæsaria, one of the chief defenders of the Arian cause. St. Cyril contended for such ecclesiastical dignity as the custom of the age seemed inclined to grant only to Rome. He advanced his claims upon the ground of the apostolical institutions of his see, and also upon the glorious events which the Church at Jerusalem had witnessed—especially in the passion and resurrection of the blessed Jesus.

The bishop, undoubtedly, aspired after undue authority; and Acasius, who had long regarded him as a rival, having alleged numerous charges against him, proceeded, together with other bishops, to depose him, and even to banish him from the city.

St. Cyril, after remaining in exile for two years, and refusing to appear before Acasius, at length found an asylum with Sylvanus, bishop of Tarsus. Here he remained until the year 359, when, a favourable opportunity occurring, he submitted his cause to the judgment of a synod, by which it was finally determined to restore St. Cyril to his bishopric. The enemies of this holy man, however, still followed him; and, by their machinations, he was once more deposed and exiled, until the succession of Julian, when he again entered upon his sacred duties.

The hostility which this emperor bore to Christianity was conspicuous in the first actions of his reign. After his death, it is uncertain how long St. Cyril retained peaceable possession of his see, especially while the Arian contest was at its height.

It is, however, probable that he returned, together with the bishops, who were recalled by an edict under Valens.

In the eighth year of the reign of Theodosius, when rest was once more given to the Catholic Church, died the holy St. Cyril, in the year of our Lord 386.

Correspondence.

To the Editor of the Churchman's Magazine.

REV. SIR—As you so frequently show in your *Churchman's Magazine* a kind and feeling sympathy for the poorer classes, I entreat you to give, again and again, publicity* to the enclosed extract from the New Poor Law Act, not generally known: it is very valuable, and if it were amended thus, it would then be invaluable indeed, viz.:—"All guardians are commanded to order out-door relief to all aged and infirm persons, of *excellent character*, unable to work."

Lord Radnor might say this would create an inquisition; but this is a stalking-horse of his lordship's own making, which your able pen, Mr. Editor, would destroy in a moment. To me two texts of Scripture are quite sufficient. It is plain from them we may "know people by their works;" and if a man will not work "neither shall he eat." Is there any parish in England in which it could not be clearly ascertained whether a man were a sot or idle? If industrious and sober, should such an individual ever be condemned to the workhouse? If the enclosed portion of the New Poor Law Act

* From the New Poor Law Act, 27th Section.

Justices may order out-door relief to aged and infirm persons wholly unable to work.

"And be it further enacted that in any union which may be formed under this Act it shall be lawful for any two justices of the peace, usually acting for the district wherein such union may be situated, at their just and proper discretion, to direct, by order under their hands and seals, that relief shall be given to any adult person who shall, from old age or infirmity of body, be wholly unable to work, without requiring that such person shall reside in any workhouse: provided always, that one of such justices shall certify in such order, of his own knowledge, that such person is wholly unable to work, as aforesaid; and provided further that such person shall be lawfully entitled to relief in such union, and shall desire to receive the same out of the workhouse."

By the above, it appears any two justices can prevent the deserving poor from being sent to the workhouse, should they be disposed to befriend them.

were thus attended, what an impetus would it give to the moral feeling of the nation! A friend of mine, who, from youth, has ministered to the wants of the poor, visited them in their houses, instructed them in their schools, and followed all those plans and societies best fitted for their comfort and happiness here and hereafter, writes thus:—"During a long life, I have studied, pitied, helped, and comforted the poor, and am convinced that the right plan is not yet adopted that would most benefit them—viz., that they should find the great advantage in this life as well as the next of having moral characters." My friend continues—"When young, I lived on the Surrey hills. At that time young men could earn eighteen shillings a week; and the ale-houses near our residence could then best tell how the young men's money was spent. I lived also in Staffordshire during the war; the lockfilers, for instance, earned enormous wages, and it only seemed to be their *riches*. In Wiltshire I resided afterwards, where the wages were low indeed; but, in our own parish, part of the glebe-land was divided amongst them, and each family had so many 'lugs,' at threepence, fourpence, or sixpence a lug, I forget which, but I remember well that they were punctual in their payments, and the land they had was *wonderfully improved*;* and the quantity each had was sufficient to keep them in potatoes for the year—some sowed wheat—some reared different vegetables. I cannot describe the pleasure I have had in seeing our parishioners work in the field, divided to them in long stripes of land, next to our own garden. Their children and wives sometimes with them, and seeing their happiness was a greater pleasure to me than my own flowers." If this plan were universally adopted, at least in our agricultural districts, what a change for the better it would make, especially if the grant of the land depended upon the moral conduct of the applicant. Our landed proprietors and clergymen might say, "We have not land for all." Then rent what land you can spare to those who have the *best characters*, and thus let virtue have the advantages now so often bestowed on vice. The poor man who is industrious, and does not spend his earnings in self-indulgence and intemperance, should meet with every possible encouragement, and know that in his old age he cannot be separated from his wife, nor enter a workhouse at all, without it should be his own desire to do so. Mr. Editor, I entreat you, by means of your widely-circulating Magazine, to try and persuade all landed proprietors, and clergymen with glebe-land, to say to their stewards and agents:—"Let all in the parish, of good character, be first employed; no drunkard nor slothful man shall work for me, if it can be avoided;"

* Prov. xiii. 23.

and try also to persuade the Legislature to amend the Poor Laws, so that no temperate and industrious man need fear to be parted from his aged wife, or to be taken in his old age to the workhouse. I have two dear old friends of mine, in humble life, now in my eye; after rearing a large family, without asking for parish relief (or asking for it only once in great sickness), they could no longer work. The old men worked hard till past eighty years of age. I visited them when unable to work any longer: and expecting, instead of parish pay at home, to be taken to the workhouse, the old man uttered three words which I cannot forget—"I mon clam;" that is, I must now starve, for I will not enter the workhouse. His wife, a most industrious woman, who, with her husband, was nearly ninety, said—"I will lock my door and starve;" i. e., the parish officers shall not take me away—I prefer starving here! They did not go to the workhouse, but what prevented their going may not happen to others equally industrious, sober, and aged. If the Poor Laws were amended, so as to encourage and cheer the industrious and prudent, it would also serve as a warning to the slothful profligate; and if we improve their moral character, the want and vice of the working classes will not prove a mighty gulf of woe and destitution, that cannot be explored by all the humanity of this charitable nation.

J. T.

Notes for Churchmen.

No. I.

Abba. A Syriac word, signifying Father, and expressive of attachment and confidence. St. Paul says, "Ye have received the spirit of adoption, whereby we cry, Abba, Father," (Rom. viii. 15).

Abolition. The word means, in the ecclesiastical sense, a loosing from sin—the remission or forgiveness of sin. It is certain that our Saviour gave his apostles the power of binding and loosing (Matt. xvi. 19, xviii. 13), or, as it is elsewhere called, of remitting sin (John xx. 22, 23), frequently repeating this commission. It is plain, also, that the apostles exercised this power (Acts ii. 38, 2 Cor. ii. 10), and gave their successors charge to use it also (Gal. vi. 1 James v. 14, 15). This authority the clergy of Christ's Church have continued to exercise from the apostles' time to our own. And although we agree with the Jews in maintaining that, "none can forgive sins but God only," yet we also believe, as St. Ambrose says,

"that God himself forgives sins by those to whom he hath granted the power of absolution," *i.e.*, the bishops and priests of His Church.

The first means by which absolution is administered is holy baptism. Baptism was ordained for the remission of sins, so St. Peter told his converts (Acts ii. 38). "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins." Therefore, in the Nicene Creed, we all profess to believe in "one baptism for the remission of sins." God absolves, but his ministers administer the sacrament through which he conveys the remission. Secondly, for this among other purposes, also the Sacrament of the Lord's Supper was ordained, as we read in Matt. xxvi. 28, where Christ's body is said to be broken, and "his blood shed for the remission of sins." Here again God forgives; his ministers merely apply the means. The passages before referred to, John xx. 22, 23, compared with 2 Cor. v. 18, have always been considered as sanctioning those declaratory absolutions by word of mouth, which are found in the Service for Morning Prayer, the Communion Service, and the office for the Visitation of the Sick. In all these cases, the Sacraments included, the priestly blessing is of no value, and no absolution is conferred, except on those qualified to receive it. The principle is found in Matt. x. 12, 13. "When ye come into a house salute it; and if the house be worthy let your peace come upon it; but if it be not worthy let your peace return to you." If, when the priest in divine service pronounces the absolution, you are among those who "truly repent and unfeignedly believe the holy Gospel," your sins will even then be remitted to you by God, and you may imagine God speaking to you by the voice of his ordained minister. So also will it be if you receive the sacraments worthily. But if you do not repent and believe, the blessing of the priest will be null and void as regards you, and will return to him. Some persons will say, if they repent and believe they need not the intervention of either minister or sacraments. Just so, Socinians say, if they repent and believe they need not the intercession of our Lord. But the Scriptural Christian will not reason thus, but have recourse to the means of grace appointed by God and to the ministers of reconciliation sent forth by him. They know that there can be no merit in their faith and repentance—they gladly, therefore, hear and receive free and unmerited pardon from God, in the way which God has ordained.

ADOPTION. To adopt is to make him a son who was not so by birth. The catechism teaches us that it is in baptism that "we are made members of Christ, children of God, and inheritors of the kingdom of Heaven." "God sent forth his Son to redeem them that were under the law, that we might receive the adoption of sons." (Gal. iv. 4, 5).

ADVOCATE, signifies one who exhorts, defends, comforts; also one who prays or intercedes for another. It is an appellation given to the Holy Spirit by our Saviour. (John xiv. 16, xv. 26, xvi. 17).

ALLELUIA, or HALLELU-JAH. This is a Hebrew word, signifying praise the Lord, or praise to the Lord. It occurs at the beginning, and at the end of many of the psalms, and was always sung by the Jews on solemn days of rejoicing. An expression very similar in sound seems to have been used in many nations, who can hardly be supposed to have borrowed it from the Jews. Hence it has been supposed to be one of the most ancient words of devotion. St. John retains the word without translation, (Rev. xix. 1, 3, 4, 6); and among the early Christians it was so usual to sing Hallelujah that St. Jerome says little children were acquainted with it.

ALTAR. In "Johnson's Dictionary," an altar is described as "the place where offerings to Heaven are laid. The table in Christian churches where the Communion is administered." The "altar of a church," and the "communion table," the "holy table," the "Lord's table," are all expressions used to signify the same thing. "It is called a 'table' with reference to the Lord's Supper, and an 'altar' on the score of the sacrifice of praise and thanksgiving there offered to God Almighty."—(*King Edward's Letter*, A.D. 1550. See *Collier's Hist.*, vol. ii. p. 304). "Christ's table here below is a secondary altar in two views; first, on the score of our own sacrifices of prayers, praises, souls and bodies which we offer up from thence; secondly, as it is the seat of the consecrated elements, that is, of the body and blood of Christ, that is, of the grand sacrifice, symbolically represented and exhibited, and spiritually there received; received by and with the signs bearing the name of the things."—(*Waterland's Distinctions of Sacrifices*. Works, vol. viii., p. 331).

It is alluded to in Scripture by both names, that of a table and that of an altar, and therefore both are scriptural. (See Matt. v. 23, and 1 Cor. x. 21).

AMEN. All churches and all nations have retained this word in the original language, it being so comprehensive and so sacred that it seems by general consent that it remains untranslated, as in some cases the words Allalulah and Hosanna do. It signifies truly, or verily. Its import varies slightly with the position or connection in which it is placed. In the New Testament it is frequently synonymous with "verily," and is retained in some versions without being translated. For example, "Amen, amen, I say unto you." At the conclusion of prayers, it signifies, so be it. This explanation is given by the Church catechism in the words, "and therefore I say, Amen: so be it." In the same sense it occurs in Rev. xxii. 20—"Surely I come quickly: Amen, even so, come Lord Jesus."

Sometimes it signifies a wish, as in Numbers, xv. 22. After the repetition of the Creed, it assumes the form of an affirmation—verily: “so it is.” I verily and indeed believe what I have affirmed.

ANGEL means a messenger, one who performs the will of a superior. The title is generally given in Scripture to those spiritual beings whom God employs in the affairs of men; but in the letters addressed by St. John to the seven Christian Churches in Asia Minor, the bishops of these Churches are addressed as angels, &c. the messengers of God, not ministers elected by the people, but bishops, superintendents, appointed by the providence and grace of God.

ANTICHRIST. The name of that man of sin who is expected to precede the second coming of our Saviour, and who is represented in Scripture, and in the fathers, as the epitome of every thing iniquitous, cruel, and abominable.

APOCRYPHA. Books appended to the sacred writings of doubtful authority: there is no authority, internal or external, for admitting these books into the sacred canon. They were not received as portions of the Old Testament by the Jews, to whom “were committed the oracles of God;” they are not cited or alluded to in any part of the New Testament; nor are they mentioned by any writer of the three first centuries, and they are expressly rejected by St. Athanasius and St. Jerome in the fourth century, though these two fathers speak of them with respect. There is, therefore, no ground for applying the books of the Apocrypha to “establish any doctrine;” but they are highly valuable as ancient writings, which throw considerable light upon the phraseology of Scripture, and upon the history and manners of the East; and as they contain many noble sentiments and useful precepts, the Church of England doth read them “for example of and instruction of manners.” (Article vi). They are frequently quoted with great respect in the Homilies. The corrupt Church of Rome, at the fourth session of the Council of Trent, admitted them to be of equal authority with Scripture. Thereby the modern Church of Rome differs from the Catholic Church, and, by altering the canon of Scripture, renders it impossible for other churches to hold communion with her. Divines differ in opinion as to the degree of respect due to these ancient writings. The expressions with regard to them in the Homilies are very strong.

APOSTLE. A missionary, messenger, or envoy. The highest order in the ministry were at first called apostles, but the term is now generally confined to these first bishops of the Church who received their commission from our blessed Lord himself, and who were distinguished from the bishops who succeeded them, by their having acted under the immediate inspiration of the Holy Spirit, and by their having possessed the power of working miracles. Matthias was chosen into the place of

Judas Iscariot, when it was necessary that "his bishopric another should take" (Acts 1. 20), and is called an apostle. St. Paul also and St. Barnabas are likewise styled apostles. So that when we speak of the twelve apostles, we allude to them only as they were when our Lord was on the earth. Afterwards, even in the restricted sense, there were more than twelve.—*Church Dictionary.*

Flotiers of Books.

Kuchel's Reformation in Switzerland. Abridged from the French. By the Rev. J. Collinson, M.A., Rector of Beldon, and Hon. Canon of Durham Cathedral. London: Painter, Strand. 1845.

The present condition of Switzerland renders the appearance of this interesting volume most opportune. It is impossible to read it without profit. We may safely say, that no one will regret the trifling cost incurred in its purchase. We regret that our limits do not allow us to make a more extended notice.

Hogg's Weekly Instructor. Edinburgh: James Hogg. London: Groombridge, &c.

ANOTHER cheap and neatly got up journal. Judging from its first number, we cannot but speak well alike of its arrangement and matter. We shall be able to speak more decidedly as it advances in its course.

The Builder: a Journal for the Architect, Engineer, Operative, and Artist (Weekly). London: C. Byman, 2, York-street, Covent Garden.

This is a publication deserving high praise, and extensive patronage. It unites in an eminent degree the theory and practice of art, and requires only to be known to be duly appreciated.

THE MOON.

"I am the light of the world."—John viii. 12.

"Ye are the light of the world."—Mat. v. 14.

THE sun has sunk below the horizon; and even the crimson flush which tinged the western sky is fading fast away, and giving place to the sober hue which ushers in the gloom of night. The heat of the day has subsided, and the chill cool of evening once more resumes its sway. All nature is going to rest. The bird has hushed his merry note, the flowers are

"folding their bright petals for repose," and now the sighing of the night-wind is heard in the branches, lamenting the absence of the ruler of the day; and darkness, deepening every moment, is taking silent possession of the earth, and casting its gloomy shadow on every object here below.

But see! the eastern sky is again brightening, and the pale light, gradually increasing, seems to herald in some object which will once more invest the landscape with glory and beauty. Is it the sun who has thus suddenly returned to revisit that scene from which he has just departed? No; it is the sun's REPRESENTATIVE. See the tops of the trees tipped with silver light, as she rises, in unclouded beauty, behind the lofty grove, and traverses the heavens, through which the sun has but just finished his course. In contemplating such a scene, what recollections crowd upon the mind!—what a tide of thought rolls over the soul! But are there no lessons here pictured in lovely characters of light, to point out the glories of redemption spread before us in the beauties of creation? Yes, there are many. But the moon has been too often taxed for spiritual lessons to leave any room for novelty of application; therefore, although these lessons have not diminished one whit in importance, there is great danger of their diminishing in interest; for, as Coleridge says, "Truths of all others the most awful and mysterious, yet being, at the same time, of universal interest, are too often considered as so true, that they lose all the life and efficiency of truth, and lie bedridden in the dormitory of the soul, side by side with the most despised and exploded errors." Without the unction from the Holy One, these truths must lie unheeded still, but with that energetic teaching they are always grateful

"To palates that can taste immortal truth."

The subject I mean to bring before you, in dependence on that Spirit's teaching, is contained in one verse—"Now ye are the body of Christ, and members in particular."—(1 Cor. xii. 27). And the truths I would desire to enforce, not only regard the Church Catholic, "the body of Christ," but each individual in that Church, "the members in particular."

1. We will consider the moon as the sun's representative. When the sun rose from his tabernacle in the east, rejoicing as a giant, to run his course—his going forth from the end of the heaven, and his circuit unto the ends of it, and nothing hid from the heat thereof—he needed no representative, for he was himself present; he could have none, for even of the two great lights he was the greater, and would have put to shame any lesser orb that would dispute his sway. But now he has withdrawn to his chamber in the west, and the lesser light, which all day long was useless, shines forth with mild lustre, and sheds a comparatively faint influence over the earth, which otherwise would be enveloped in darkness.

So it was with Christ when on earth. He truly said—"As long as I am in the world, I am *the light of the world*." (John ix. 5). But he has now withdrawn to the more immediate presence of God as our representative there, having left his people on earth as his representatives here, and accordingly he says to them—"Ye are *the light of the world*." (Mat. v. 14). What a position for a poor sinner to occupy, and how overwhelming the contemplation of it! May every Christian feel its responsibility, and its exalted privilege, and in self-renunciation draw near to "the Father of lights," that he may reflect those heavenly beams which shine in his countenance, and thus bring glory to his name.

2. The moon shines on a sleeping world. The silence of death seems to pervade the scene so lately animated with the hum of busy millions, except as it is occasionally broken by the shout of revelry, and the song of merriment, as the drunkard

"Reels over his full bowl, and when 'tis drained,
Fills up another to the brim, and laughs
At the poor bugbear—death!"

So true it is, that "they that sleep, sleep in the night, and they that be drunken, are drunken in the night." (1 Thes. v. 7). And now the thief and the assassin, who hate the light, skulk after their prey under cover of the darkness; and yet the moon shines on in silent majesty, only rendered brighter by the gloom, and more hateful to those who "love darkness rather than light, because their deeds are evil."

And so is the Church of Christ in a world lying in wickedness. It is a light shining in a dark place; its symbol a candlestick or light-bearer, to exhibit the word of life in all its bearings—to shew its power in regeneration, conversion, and sanctification—in a life devoted to God, following Christ our example, rejoicing in the truth as it is in Jesus, fruitful in every good work, a pattern of righteousness and true holiness to the world around, and pointing, by precept and example, to that brighter world beyond the wilderness. Such is the contrast which Christian character presents to worldly character, as it sheds its mild light on the moral darkness around, just as the moon, raised high above the earth, passes along, diffusing lustre on every object that comes within the sphere of its influence.

3. But we must not forget, that all the moon's light is borrowed, and none of it inherent. The moon is an opaque body, her luminous part always that which is turned to the sun, and the rest dark. When exactly opposite the sun, she is full.

And is it not exactly so with the Christian? What is he in himself? Dark, without a single ray of spiritual light. Man, in his natural state, has his "foolish heart *darkened*," (Rom. i. 21); he has his "understanding *darkened*," (Eph.

iv. 16); "darkness hath blinded his eyes," (1 John ii. 11); and therefore the Christian is said to be one "called out of darkness," (1 Pet. ii. 9), and turned "from darkness to light," (Acts xxvi. 18).

Let this thought humble us in our own eyes, and exalt Christ in our estimation—let us desire to glorify, not ourselves, but our Father which is in heaven—let us endeavour to exhibit the beauty of holiness, not as any production of ours, but altogether the work of God in us, if there at all—let us remember that any light we exhibit is but the reflected beam which comes from Christ, the gilding of the rays of the sun of righteousness which should attract us, not to ourselves, but to him; and especially let us remember to be ever "looking unto Jesus," that we may receive light for our own joy and consolation, and reflect it for the benefit of others. Then may it be said of us, as it was of Israel of old—"Thy renown went forth among the heathen for thy beauty; for it was perfect *through my comeliness*, which I had put upon thee, saith the Lord God." (Ezek. xvi. 14). Here is the moon at her full; the Christian nothing! Christ all!

4. But we must not forget that, as the moon shines with borrowed, so she does also with varying light: sometimes full, sometimes partially obscured, and sometimes she is altogether dark.

And the Christian, too, has his different seasons of gloom. He is in heaviness, through manifold temptations, afflictions, or trials. He goes mourning all the day long. He says in the morning, Would God it were even! and at even, Would God it were morning! But anon he brightens, and shines forth again. Heaviness may endure for a night, but joy cometh in the morning; for his trials are but "for a season," and even then only "if need be." (1 Pet. i. 6).

There are spots, too, discoverable on the moon. And, oh, what spots now darken the Christian Church! What spots darken the course of the most eminent Christians, and will continue to do so until "that day," when he shall "present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish." (Eph. v. 27).

The moon is also sometimes totally eclipsed. And here, alas! there is often a sorrowful parallel in the Christian. Look at David in his fall; look at Noah in his wine; look at Peter in his denial of his Master; yea, let us look to our own hearts, and we will have abundant proof of this.

But let us not forget, that the higher the moon climbs in her course, the more free does she become from the mists and vapours of the earth, and consequently shines forth with greater brilliancy, and gives more light to the world below. This is an important fact; let us understand it experimentally.

But see! in the midst of her course, the moon grows dull,

and seems now to be every moment less brilliant and give less light, while the heavens and the earth seem every moment more strongly illuminated. Whence this reverse? Her REPRESENTATIVE period is at an end; and lo! the ruler of the day himself comes again to hold undisputed sway no longer through the medium of a representative; but he appears in the east—chases away the darkness—rouses the slumberer—scars away the assassin—interrupts the protracted revel—and fills the world with glory, and its inhabitants, as it were, with new life.

And, oh! reader, bear in mind, that the Church of Christ will not always be left mourning without her head. Her representative period is daily drawing nearer to a close, and then will the ruler of the day once more break forth and shine, and put to flight for ever the ruler of the darkness of this world. "Behold, he cometh with clouds; and every eye shall see him, and they also, which pierced him." (Rev. i. 7). That will be the day of exaltation to his Church—the day of her visible union with her heavenly bridegroom, caught up to meet the Lord in the air, and for ever with him in the golden palaces of light in the celestial city, no more to have her lustre dimmed for ever and ever. That will be the day of vengeance to his enemies, "who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and admired in all them that believe in that day." (2 Thess. ii. 9-10). Those who now despise or slight his proffered salvation shall then in vain strive "to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he arises to shake terribly the earth." (Isa. ii. 21). Listen, then, to an inspired apostle—"The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day, not in rioting and drunkenness—not in chambering and wantonness—not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lust thereof." (Rom. xiii. 12-14).

Moir.

R. H.

The Churchman's Portfolio.

A WORD UPON THIS—"WHY SHOULD I GO TO THE MEETING?"

1. **What** is there to be had there?—Take these two things at present—a service, and a person to perform it.

Do I know of a *truth*, so as to give *my heart* to this service, is it to me a reasonable service? Is it one suited to my wants? Is it one worthy of God to receive, and of man to offer?

Is the minister in body very calculated, by his "office and ministry," to be unto me an "ambassador," in God's name, and for God's manifold purposes, for my soul's health? Can I conscientiously say I owe him any spiritual obedience?

2. What is to be expected when I have been there?

How far, and in what way, can I hope that my soul (not my ears, my fancy, or my interests,) will be benefited? Am I persuaded that this is right, and that God will give his blessing as to his own best appointed way?

Contrast with this—

3. What is to be had at church?—Much every way, taking the two points before-mentioned—a service, and a person to perform it. It is a service that has been admired much, even by eminent Dissenters, and is well suited to the person and occasion. The duly-authorized and appointed minister is a meet satisfaction.

4. What is to be expected when I have been there?—Though my ears, my fancy, my interests might bring me altogether, or more frequently, to church, this is *not* the fault of the *provision*, but of *myself*. The HUMILITY, the SINCERITY, the PIETY of the Christian is to be hoped for, both in God's courts, and from having been there. That these may grace your demeanour, Churchmen and Village Churchmen! should be, and I trust is, the prayer of your best wisher in Jesus our Lord,

—E. W. B.

Treasury.

PRIDE.

THE angels lost their first estate by pride. By pride Adam fell; for, thinking himself worthy to know more than it pleased God to let him know, and to obtain supreme happiness in a way different from that prescribed by God, he yielded to the suggestions of Satan, and ate of the forbidden tree. And to his children ever since, pride has been the root of bitterness, from which every noxious weed has sprung up to poison the soul of man. Pride was the cornerstone of the tower of Babel. Pride, doubtless, opened the heart of David to the sins of adultery and murder. Pride paved the way to St. Peter's base denial of his blessed Lord and Master. They were, at least in these instances, wise in their own conceit; they thought that they had found a sufficiency in themselves, and God left them to themselves, to their own imaginations. As it was then, so it has been ever since, and so it is now.—*Bishop Ryder.*

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Calne Church, Wilts.

CALNE is a borough and market town in Wiltshire, thirty miles NNW. from Salisbury, and eighty-seven miles W. by S. from London. It is a place of remote antiquity, and supposed to have risen from the ruins of a Roman station. Tradition says that it was a residence of one of the West-Saxon monarchs. A Synod was held here in A.D. 977, memorable for adjusting the differences existing between the monks and secular clergy, at which Dunstan, Archbishop of Canterbury, presided.

The living of Calne is a vicarage, with the perpetual curacies of Cherhill and Barwick-Bassett annexed, valued in the King's books at 8*l.* 5*s.* It is situate within the peculiar jurisdiction of the Prebendal Court of Calne, and in the patronage of the Treasurer in the Cathedral Church of Salisbury.

The church is dedicated to St. Mary. It is of early English character, and has a square embattled tower.

A hospital, dedicated to St. John, existed here in the reign of King Henry III., valued at the Dissolution at 2*l.* 2*s.* 8*d.* In the town of Calne is a free-school, endowed A.D. 1660, by John Bentley, Esq., with property near Lincoln's Inn, London, afterwards sold by Act of Parliament, and the produce

vested in the purchase of an annuity of 52*l.*, payable on lands in the county of Wilts, for the instruction of thirty boys in English and Arithmetic; but Sir Francis Bridgman, Knt., having, A.D. 1730, founded six scholarships of the value of 50*l.* per annum each, in Queen's College, Oxford, of which two were for natives of the town of Calne, five of the scholars receive a classical education. The master, in addition to his salary, has a house and an acre of land rent free.

The Allotment System.

NO. IV.—THE EFFECT OF SMALL OCCUPATIONS ON LABOUR.

SMALL occupations of land absorb more labour than large ones. This is a most important point, and it is an undoubted fact: not only do the occupier and his family employ themselves upon their little farm, but they frequently require the assistance of others; and if it were not for this little farm, it should be recollected that the occupier and his family would, most probably, swell the list of paupers, and thus add to what is very absurdly termed our over-population. This is an advantage to the State. Many little farmers employ one man to ten or fifteen acres of land, while a larger farmer employs only one to thirty or forty acres. A neighbour of mine employs one man six months in the year on three and a half acres; many others employ an equal proportion of labour, clearly proving that the large farmers do not employ more than half (and in many instances not half) the labour which might profitably be employed on their land.

To show the quantity of labour employed upon the smaller occupations, I will class the several farms of this parish into six divisions.

In the first division there are seven farms, averaging about two hundred and seventy-five acres each, on which only one man to every thirty-two acres is employed.

In the second division there are three farms, averaging about ninety-five acres each, and there is one man to every twenty-four acres.

In the third division there are seven farms, averaging about thirty acres each, and employing one man to every fifteen acres.

In the fourth division are seven small occupations, averaging about twelve acres each, in which we have one man to about ten and a half acres.

In the fifth division we have ten occupations, averaging about six acres each, and here we have one man to about six acres.

In the sixth division we have forty-four acres of poor's allotments, on which one man to about every three acres and a quarter of land is employed.

Can anything be more conclusive than this, as to the large quantity of labour employed upon the smaller occupations?

It is worth a whole volume of argument. In the second division there is, proportionately, about one-fifth more labour employed than in the first division; in the third division, more than double; in the fourth division, three times the quantity; in the fifth division, five times and a quarter; and in the sixth division, nearly ten times the quantity.

SERVANTS.

NO. I.—ON GIVING CHARACTERS OF SERVANTS.

It is but too common to give *a*, not *the*, character of a servant: to deal purposely in a set of generalities, in order, as it is said, not to deprive a person of bread. There is a kindness here, and worthy of the fair sex, as far as good-will is concerned. But this is not all. In proportion as a servant is thus forwarded, may not a master or mistress be deceived by narrow or vague statements; by either avoiding particulars, or glossing them over? From such a source as this, we fear that it is but too easy to trace many an unsatisfied and unsatisfactory domestic. It is high time that a fit and adequate remedy should be applied. If not, how shall it soon be? Why, those who are already servants, on the look out for places, will be far worse, rather than better, than they now are. Others, again, who are becoming ready for service, will see no reason why they should take much care; since those before them have got on as well as they could wish without it. Were it but once considered an established point, that there should be a considerable proportion between character given, and occasion for the same, we should not then have to hear so frequently of quitting from a mere excuse. We should then have greater intention to please, when it was found that there was some advantage attached to this. This, however, seems to be one of the instances in which everybody's business is taken as nobody's business; and, in the meantime, how absurd a thing is it, that what is in its essence a preservation against fraud, should become, may I not say, accessory to it? It may not be designed to be so. But look at the effect, and say is there not a defect?

We would suggest that justice and kindness, consideration and benevolence, be exercised; that it be made worth a person's while to be a good servant from seeing the favourable and favoured condition of those that are actually such; and from seeing the disapproval, the distrust, the exposure of the careless and high-minded, the negligent and deceitful.

NO. II.—THE SERVANT OUT OF PLACE.

The good servant out of place does, by no means, forget that it is a person of confidence and respectability that is usually sought for; and that it can be no advantage to coun-

terfeit either the confidential or the respectable : neither is it desirable to conceal defects, nor to magnify any comparative excellence possessed. Thoroughly to understand the business undertaken, is a great point ; and both by activity, diligence, zeal, and candour, to carry into effect resolutions formed in the strength of the Lord—this is another great point. Yet while many a one is content to have little or no apprehension of even the prominent feature of an excellent servant, the necessity of these, and such as these, will be lost sight of. There is, alas ! too much of a false independence, and when that seeks to bear away, no wonder that better and less presuming properties are neglected. Never, never, be it remembered, does any one appear to so much advantage as when he or she is in his or her own proper sphere. Orders and degrees of men there must be : God grant that the truth of this may be more and more apparent !

NO. III.—THE SERVANT IN PLACE.

Once properly entered into service, the good and valuable servant—that is a comfort, so to say, to his or her master and mistress ; and a comfort, so to say, to him or herself—seeks not the mere selfish gratification of likes and dislikes. To please others is the grand concern—the great duty. It is not desirable that upon every petty occasion a question should arise : do not only what is ordered, but what is likely to give true satisfaction is worthy of regard. Not until the real object and the important principle are viewed aright, however, will the obvious truth appear to many.

Now a servant is very wrong who takes it for granted that his or her situation in life is one of no blessing—no privilege. It is designed to be far otherwise. Oppression and hard usage there will often appear to those whose temper will give this turn to whatever occurs ; but a man or woman, a boy or girl, of honesty, truth, soberness, decency, and regularity of demeanour—any, or all of these, by the help of God, may read the promise of a rich blessing upon every humble, faithful endeavour, in singleness of heart. Great, assuredly, is the privilege of those—especially in these days—who have the opportunity of showing that they act fully, conscientiously, obediently to God's glory here and hereafter. E. W. B.

Bible Notes.

NO. V.—SACRED PLACES.

THERE are two Temples spoken of in Scripture :—1. The Temple of Solomon. 2. The Temple erected after the captivity.

1. The temple of Solomon was built by the monarch of

that name. The materials were provided by his father David, who was not permitted the honour of executing the work. It stood on Mount Moriah, an eminence of the mountainous ridge termed in the Scriptures *Mount Sion* (Ps. cxxxii. 13-14), which had been purchased of Araunah, the Jebusite. (2 Sam. xxiv. 23-24; 1 Chron. xxi. 25). It retained its splendour for thirty-three, or thirty-four years, when Shishak, king of Egypt, took Jerusalem, and carried away the treasures of the temple; and, after undergoing subsequent profanations and pillages, it was finally plundered, and burnt, by the Chaldeans under Nebuchadnezzar, in the year of the world 3416, or before Christ, 584. (2 Kings, xxv. 13-15; 2 Chron. xxxvi. 17-20).

2. After the captivity, the temple was rebuilt by Zerubabel, but with greatly diminished glory; as appears from the tears of the aged men who had beheld the former structure in all its grandeur. (Ezra iii. 12). This building was profaned by order of Antiochus Epiphanes, A.M. 3837, B.C. 163, who caused the daily sacrifice to be discontinued, and erected the image of Jupiter Olympus on the altar of burnt offering. In this condition it continued three years (1 Macc. i. 6), when Judas Maccabeus purified and repaired it, and restored the sacrifice and true worship of Jehovah, A.M. 3840, B.C. 160.

Some few years before the birth of Christ, the temple, which had fallen into decay, was repaired by Herod the Great, who, for nine years, employed 18,000 workmen upon it, and spared no expense to render it equal, if not superior, in magnitude, splendour, and beauty, to anything among mankind. Though Herod accomplished his original design in nine years, yet the Jews continued to ornament and enlarge it, which took up so much time that it was with strict propriety that the Jews asserted "*forty and six years was this temple in building!*" (John ii. 20). The first temple, agreeing with the second in many things, differed in the following important ones:—In the first, were the ark and mercy seat—the Shechinah, or manifestation of the divine presence in the holy of holies—the sacred fire, or the altar, which had been first kindled from heaven—the urim and the thummim—and the spirit of prophecy. The second, however, surpassed the first in glory, being honoured by the frequent presence of our Lord and Saviour, according to the words of the prophet. (Haggai ii. 9). Both, however, were built upon the same site. The temple itself, strictly so called (which comprised the portico, the sanctuary, and the holy of holies), formed only a small part of the sacred edifice on Mount Moriah, being surrounded by spacious courts, making a square of half a mile in circumference. It was entered through nine magnificent gates; one of which, called the "*Beautiful Gate*" (Acts iii. 2), was more splendid than the rest, being composed of Corinthian brass.

The *first*, or outer court, was called "*the Court of the Gentiles*:" here they were only permitted to advance; here markets were held for the sale of animals, salt, incense, and other articles necessary for the Jewish sacrifices; here sat the money-changers. This court was surrounded by a range of porticoes, or cloisters; one of which was called "*Solomon's Porch*." (John x. 23; Acts iii. 11). The south-east corner of the roof of this portico is supposed to have been the pinnacle whence Satan tempted Christ to throw himself down. (Matt. iv. 6).

The *second* was the *Court of the Israelites*, which was divided into two parts, or courts; the outer being appropriated to the women, and the inner to the men. The court of the women was separated from that of the Gentiles by a low stone wall, or partition, on which stood pillars, at equal distances, with inscriptions, in Greek and Latin, importing that no alien should enter into the holy place. To this wall St. Paul alludes in Eph. ii. 13-14. In this court was the treasury mentioned in Mark xii. 41, and John viii. 20.

From the court of the women, which was on higher ground than that of the Gentiles, there was an ascent of fifteen steps into the inner, or men's court. Within this court was that of the priests, who alone were permitted to enter it, from which twelve steps led into the temple, properly so called. The temple, strictly speaking, consisted of three parts—viz., the portico, the outer sanctuary, and the holy place. These answered to the threefold division of the tabernacle spoken of in our last number.

This temple was utterly destroyed by the Romans A.M. 4073, A.D. 73, on the *same day of the same month* in which Solomon's temple had been rased to the ground by the Babylonians.

A CALL TO THE UNION AND COMMUNION WITH THE CHURCH OF ENGLAND.

Our Lord Jesus Christ, before his ascension into heaven, came and spake unto his apostles, saying—"All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen." (Matt. xxviii. 18, 19, 20).

THESE words are of very great importance to us all, to the whole Church of God, to the governors of it, to those who administer the word and sacraments, and to all the people, forasmuch as all the success that can be expected from the performance of any ministerial duty depends upon the gracious fulfilment of this *promise*, which our Lord has so worded that

every expression in it has an emphasis, which demands our full attention.*

Let us observe, then, the full *authority* which he *claims*—the *Commission* which he *gives*, and the *efficacy* which he *promises*, as accompanying the *execution* of the commission. Nor is it less worthy of our attention to consider who are the persons to whom it is granted. He spoke to his apostles, and their ministry was to be perpetual, even “to the end of the world.” They and their successors, in every age, were to act upon the same authority, to execute the same office, in the confident hope of success. “And no man taketh this honour unto himself, but he that is called of God, as was Aaron,” (Heb. v. 4). Christ, the Son of God, was called to his office by his father (v. 5) and, “as the Father sent him, so he sent them,” (John xx. 21). “They committed the same things unto faithful men, who were able to teach others also.” (2 Tim. ii. 2). Thus, the Christian ministry was established, perpetuated, and blessed by Christ himself.

The next thing to be noticed is, to whom, and among whom, they were to execute their commission. “All nations” are to be disciplined, baptized, taught, and trained to the observance of all Christ’s institutions, laws and ordinances, in the full assurance of his promised presence to make obedience to them effectual. Here we have divine authority for national Churches. Great Britain has, from the age of the apostles, duly acknowledged this authority; and, the ancient British Church existed and was governed by her own bishops, priests and deacons, for centuries before Popish usurpation and Dissenting divisions took place.†

The Church of England is, therefore, Christian, apostolic, and true. It is ancient and scriptural. Its doctrines and discipline are drawn from the Bible. When corrupted by Popery, it was reformed by her own bishops, clergy, and governors.

How can you then rationally expect God’s blessing and the salvation of your souls, but by conforming to God’s appointed way? If the Church of England was the Church of Christ in these realms before Popery, Dissent, and Methodism, with all their multiplied divisions and subdivisions, contradictions, disputes and animosities, took place, we call upon you to consider her claims to your affection and undivided support. Separation from her communion is as great a sin as that of

* See Bishop Beveridge’s *Sermons on the Ministry and Ordinances of the Church of England* lately published by Rivingtons, London.

† See “Archbishop Usher’s Answer to a Jesuit,” with other Tracts on Popery, re-published at the Cambridge Press in 1835. Also “Perranza-buloë,” “Hughes’s *Horæ Britannicæ*,” the Tracts of the Society for Promoting Christian Knowledge, and “Jewell’s Apology of the Church of England.”

Korah (Num. xvi.) ; therefore, never be deceived by the new, and ever-varying doctrines of modern times, or allured to leave the Church of your forefathers, in which the wisest and best men lived and died. Let those minister to you in holy things who are "truly called, according to the will of our Lord Jesus Christ, and the due order of this realm to the ministry of the Church." * Would you receive a statesman, a lawyer, a physician, to advise you, as it respects your civil interests, or bodily health, without sufficient knowledge that they were brought up to their profession, examined as to their qualifications, and authorized to practice for your benefit? No. Is it not of infinitely far greater moment for you, to wait upon God for his blessing in the use of "the means of grace," which he has appointed, dispensed to you by those whom he hath called and sent for that purpose? "He that despiseth you, despiseth me, and he that despiseth me, despiseth him that sent me," (Luke x. 16), said our Lord.

Having, we humbly trust, received, with prayer for God's blessing, with faith in his promise, and in love to Christ and your souls, this commission from God, we invite you and your children, and all that dwell within your gates, to partake of all the rites and services of the Church of England. (Acts ii. 39 ; Ex. xx. 8, 9, 10). Every day, we call upon you to "come to the throne of grace, that we may obtain mercy, and find grace to help in time of need." (Heb. iv. 16). We may conceive this call exemplified to us, whenever we hear the sweet sound of the church-going bell, announcing to us "the hour of prayer." (Acts iii. 1).

"Come, come to me," the meek Redeemer cries,
 "Come, come to Christ," the echoing bell replies :
 "Come, all ye weary, all ye heavy press'd ;
 "Your burdens bring, and I will give you rest."
 "Awake, my soul : leave thy soft bed and home ;"
 And answering say—"I come, dear Lord, I come."

Nor do we only invite you to prayer, thanksgiving, and to hear the word, but to all the offices of our Church, which are wisely and piously ordained for you in every period of your life, and also after death.

1. The child is brought to Church to be baptized, and "received into the congregation of Christ's flock." There, not only the natural, but also the spiritual parents bring him to Christ, and engage, in his name, that he will be taught to be a Christian. "This charitable wish," as the Prayer Book justly calls it, is delightful to all who are duly instructed in their duty to God and man. We therefore beseech you not to lose the benefit of your Christian baptism by ignorance or neglect.

* See the Ordination Service in the Prayer Book.

2. "Ye must remember that it is your parts and duties to see that every infant that is baptized be taught, as soon as he shall be able to learn what a solemn vow, promise, and profession he hath made in the Church by his sponsors." "That he may know these things the better," he is to be called upon by his sureties, and to be brought by his parents "to hear sermons, to learn the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health." How lamentable a thing it is that this solemn charge, addressed by the clergy to all who christen their children should be forgotten and disobeyed! The Church is thus unjustly blamed! But see that this duty be henceforward remembered and practised.

3. "A Catechism, or instruction to be learned by every person," next follows in your Prayer Book; and "all fathers, mothers, masters and dames shall cause their children, servants and apprentices," under the direction of the clergy, to "come to church, and learn all what is appointed them to learn." Now, dear friends, have you done this? If you have not, let us beseech you to follow this rubric in your Prayer Book in future, that you may get the benefit of it.

4. When your children are "trained up, or catechised, in the way they should go," (Prov. xii. 6), and "brought up in the nurture and admonition of the Lord," (Eph. vi. 4), let them be "brought" by you, after being duly "examined and approved of" by the clergy, "to be confirmed by the bishop," when "they may themselves, with their own mouths and consent, ratify and confirm what their godfathers and godmothers promised for them in baptism." This is a most interesting service of the Church, and it is derived to us from the apostles. (See Acts viii. 17).

5. Being thus by baptism, instruction, prayer, and confirmation, united to the Church, be careful to hold uninterrupted communion with it by a regular attendance on all her services, and, especially, by humbly and constantly receiving the sacraments of the Lord's Supper. Let not the objections, example, or practice of neglectors of this holy sacrament weigh a feather with you, but let the command of Christ, "Do this in remembrance of me," be your guide: so your souls will be fed, nourished, and strengthened for all the duties and afflictions of life. You will "grow in grace, and in the knowledge of Jesus Christ." (2 Peter iii. 18).

6. When, in the Providence of God, you think it to be your duty and your interest to "enter into the holy state of matrimony," let the "form" of the Church for its "solemnization" be your directory. Let it be "enterprized and taken in hand reverently, discreetly, advisedly, soberly, and in the fear of God." Marry a real Christian, who is a conscientious member of the same Church, and "at the first opportunity after

your marriage receive the holy communion," and never omit it afterwards. Set up an altar in your family, and let "all in your house serve the Lord."

7. Should you, or any of your family, be sick, let "the order for the visitation of the sick," in your Prayer Book, be observed. Let your minister see that you esteem it a privilege, no less than a duty, to be edified and comforted by the services which the Church, through him, has provided for you.

8. When it "pleases Almighty God of his goodness to give" unto the married women of our Church, "safe deliverance and preserved them in the danger of childbirth," let them come to the Church, and with the congregation "return thanks to God." Let them "offer accustomed offerings," and "receive the holy communion" with the Church of God. How decent and solemn is such a "reasonable service!"

9. As "it is appointed unto all men once to die," (Heb. ix. 27), let us continually be in preparation for death; and when any member in a Christian family is removed from this mortal scene, let us use in the same manner "the order for the burial of the dead." Happy, truly happy, shall we be if we can fully experience the blessings professed in this solemn service.

Thus does the Church of England provide for her members, from their birth to their death, a form of devotion and instruction. She follows every one from his baptism to his burial; and leaves no "means of grace" unemployed, that "the hope of glory" may be fully realized.

Reader—we have delivered to you our message: will you receive it? "Come thou with us, and we will do thee good." (Num. x. 29). We trust that your language will be to every devout Churchman, "Whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God, my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me." (Ruth i. 16, 17).

A PRAYER FOR UNITY.

O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace: Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that, as there is but one body, and one spirit, and one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify thee, through Jesus Christ our Lord. Amen.

We earnestly entreat the reader to consult with care and with prayer the following passages of Scripture:—

1. On the *Christian Ministry*: Num. iii. 5-6, and viii. 5-6,

11—14. Luke x. 1. Acts vi. 1—6. 1 Cor. iv. 15. Phil. i. 1. Heb. v. 3—4. 1 Tim. iii. 5—10. 2 Tim. ii. 24. 1 John iv. 1. Eph. iv. 8—11. Isai. lxiii. 15. Acts xiii. 2. Mark xvi. 15. Matt. ix. 36. 2 Cor. v. 18—20.

2. On *Public Worship*: Psalm xcv. 1, &c. Psalm lxxxiv.

10. Psalm cxxii. 1. Heb. x. 25.

3. On *Baptism*: 1 Cor. vii. 14. Acts ii. 39. Gen. xvii. 7, &c. Isai. xlv. 3. Acts xvi. 14—15.

4. On the *Religious Instruction of Children by Catechising and Confirmation*: Gen. iv. 3—4. Gen. xviii. 19. Exod. xx. 12. Deut. vi. 7. Deut. xxxi. 12. Prov. i. 8, &c. Prov. ii. 1, &c. Prov. iii. 1, &c. Prov. iv. 1, &c. Prov. v. 1, &c. Prov. vi. 1, &c. Prov. vii. 1, &c. Eccles. xii. 1, &c. Mark x. 13. Luke i. 4. 1 John ii. 1. 1 Pet. v. 5. Heb. vi. 1.

5. On the *Lord's Supper*: Matt. xxvi. 26—29. Acts ii. 46.

6. On *Marriage*: Gen. ii. 22, &c. Prov. xxxi. 10, &c. Eph. v. 22—23. Heb. xiii. 4.

7. On *Visiting the Sick*: Job iii. 1, &c. Psalm xxv. Psalm vi. Heb. xii.

8. On returning thanks after *Childbirth*: Gen. iii. 16. Lev. xii. 6—7. Psalm l. 15, and cxvi. 3—7. Luke ii. 21—24. 1 Tim. ii. 14—15. Psalm cxi. 1.

9. On the *Burial of the Dead*: See Genesis, i. 23—50. Deut. xxxiv. Ps. xxxix. Ps. xc. 1 Cor. xv. 1 Thessa. iv. 13, &c.

Similar texts to the above, on every one of the subjects mentioned, might be greatly multiplied. But let the reader carefully and candidly, with prayer, examine these, and we doubt not as to the effect. See, however, the “Liturgy compared with the Bible,” and “The Book of Common Prayer, with marginal references to texts in the Holy Scriptures,” both published by the Society for Promoting Christian Knowledge, formed A.D. 1698.

BRIEF MEMOIR OF B. L—, OF E—.

In a small room, with a window just large enough to admit the light, in the workhouse, at E—, lived an old woman, whose memory will be long cherished by one who used to delight in visiting her, and in hearing her speak of the faithfulness and loving-kindness of God towards her during a long season of bodily affliction. On the 23d of November, 1840, I first visited her. On entering her little room, her appearance struck me as resembling an old fortune-teller: there was a small iron bedstead in one corner of the room; a shelf, with a few old books on it; a crutch, which she was obliged to make use of every time she moved from her chair; and a small round table, with an old-fashioned hour-glass on it. She always wore a little black bonnet, which she was obliged

to take off when any one spoke to her, as she was so deaf that she could not hear what was said, without speaking close to her ear. After hearing her repeat a verse of a hymn, about weary pilgrims, I said to her—"You are a weary pilgrim, are you not?" She answered: "I hope I do not consider my afflictions a burden, although I do not thank God that I am afflicted; for St. Paul says—'No chastening *for the present* seemeth to be joyous, but grievous: nevertheless, afterwards it yieldeth the peaceable fruits of righteousness to them that are exercised thereby;' so, my dear, though I cannot thank God while I am in affliction, I can thank him afterwards. I have found God to be a faithful God; and as he is a faithful God to those who trust in him, so will he be faithful to the wicked—he will be faithful in his threatenings, as well as in his promises." On being asked if she did not pray for others, she said—"My prayer is, that Satan and destruction may have an end, and that righteousness might reign. Thank God, there is no soul on earth for whom I cannot pray. I do not like ill-will; that's Satan's company: I don't want to have any of his guests in my heart—'Every good and perfect gift is from above;' and it is written—'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish,' &c. St. John says—'Herein is love, not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins: and not for our sins only, but also for the sins of the whole world.'" I asked her if Satan did not assault her now sometimes? She said, "Oh, yes; he throws his fiery darts at me every night; but then I beat him off with prayer. I must be always on the watch now, for if I am not on my watch, Satan is on his." On being reminded of the promise—"My grace is sufficient for thee," she said, "Ah! that is one of God's flooding promises that; and 'as thy day is, so shall thy strength be.'" I said, you were a young pilgrim once, were you not? "Young, young, my dear (said she, in a quick tone of voice): ah! well do I remember, when about twenty-one years old, I used to go to St. Peter's; the sacrament was administered every Sunday; when the chimes did go, 'twas music to mine ears; and when I got inside, 'twas like a little heaven below: the prayer used to go on till it came to the words, 'Thou art the King of Glory, O Christ: thou art the everlasting Son of the Father.' Oh! my dear (said she, lifting up her hands, while her countenance beamed with joy), I knew it—I felt it; and then followed, 'When thou tookest upon thee to deliver man, thou didst not abhor the Virgin's womb."

"Those happy hours I once enjoyed,
How sweet their memory still;
But they have left an aching void
The world can never fill."

During the Christmas week I again visited this venerable saint, when, on asking her how she did, she answered—"I begin to find the chips flying off—(as a good man once told his friend when he thought his end was near)—I find the chips flying off, and the tree will soon fall. Ah, my dear, we know not how near death may be to any of us. We must all pass through the valley of the shadow of death before we join the general assembly and Church of the first-born—what a goodly company that will be! We must cross the swelling flood, but the angels will be there to keep our heads above water, and keep us from sinking, while others will be waiting to carry us to heaven."

How sad it is this Christmas time that people should spend their time in drunkenness and revelry, when our Immanuel was born a babe in a manger for us! how sad to sin against so much mercy and love! The shame of their nakedness is seen even now: "they love darkness rather than light, because their deeds are evil," but the children of God don't like the company of Satan: in their heart it is disagreeable to them; and when wicked thoughts enter they are uncomfortable. Ah, it is easier to keep Satan out of the heart, than to turn him out when he has once got in. We must watch and pray; keep the door shut; he will try every means to enter in, but we must keep the door fast: when he gets in and sits down, and feasts upon our corruptions, it is very hard work to turn him out then. We must watch and pray—not let him get *inside* the door at all. On my taking leave of her, and reminding her that we should very soon enter on another year, she blessed me, and said—"May the Holy Spirit be shed on you abundantly, and may you walk more humbly, more holy, and more circumspectly than you have ever done before. Pray for me, and I will pray for you."

January, 1841.—Went to see old Betty, who said "There is nothing in this life worth a thought but how to flee from the wrath to come, and obtain salvation by Jesus Christ." I asked her if she did not think she must fight as long as she lived? "Oh yes (said she) I must fight manfully under Christ's banner; we are soldiers fighting for a crown, and St. Paul says, 'No man will be crowned except he strive lawfully.' My dear, it is of no use to get on the devil's territory, and try to fight with him there: we must get into the King's highway of holiness, and then *let fly at him*. God's armoury is full of weapons, and the Christian may be clothed from head to foot." I asked her if the way to fight was to pray? "To be sure (said she); we have no strength of our own; 'our sufficiency is of God:' the Christian can do nothing without prayer. Watch and pray—watch and pray."

January 15th.—I again visited my old friend in the work-house, who appeared to be suffering much from weakness, and

the usual infirmities of old age. "Will you not be glad to get to your journey's end?" said I. After pausing a few minutes, she answered, "Thank God, I am not weary of my life yet, for God's mercies are great in supporting me, and the promise so true—'As thy day is, so shall thy strength be,' that I can bear to live until he sees fit, in his infinite wisdom, to call me away." I told her there was to be a public meeting of the Prayer Book and Homily Society in the evening; she appeared pleased, and said—"The awakened soul can see the marrow and the fatness that are in the Church prayers. Oh! what means there are used to bring poor sinners unto God. He is not willing that any should perish, but that all should come to repentance. I say now, as I used to say many, many years ago, 'God be merciful to me, a sinner:' when I look within, I can hardly bear the sight; but when I look out of self unto Christ, I behold a perfect righteousness."

April 30th.—Went to see old Betty: found her, as we entered, standing at the foot of the bedstead, leaning on her crutches, trying to make her bed a little more comfortable. She soon seated herself, and appeared quite overcome with fatigue. A very old edition of the "Pilgrim's Progress" was lying on the table. She pointed to the picture which represents Christian crossing the river. "There, there (said she) is Christian crossing the river—all must pass it, and it is said they find the water deep or shallow according as they believe in the King of the place. I have been afflicted twenty-five years, and during that time how many, whose faces have bloomed with health, and appeared likely to live, have passed into eternity before me! Health, my dear, is the time to serve the Lord; when the body is in so much pain it weighs down the spirit, and one can hardly think of anything else at times. I cannot see to read much now—my sight fails me; and my poor leg is in such pain: it draws me all up when I lie down at night; but what a happy change it will be, to be removed from a workhouse to the Paradise above! I hope, as soon as I am released from the body, my friends will fall down on their knees, and thank God for having taken me—but it is appointed unto men once to die, and after that the judgment. I must wait until God sees fit to remove me; there are many converted sinners in heaven, and if I get there I shall be one. I trust I shall be permitted to fill a humble place there—we must all bear a cross before we can wear a crown." On the following week I again visited her, when she said, "I feel a great alteration: I think I am going home very fast; my appetite is a little better, but eating is very hard work for me now, for I have no teeth. I shall not have to look through these windows much longer (said she, pointing to her eyes)—I am almost weary of being here so long; but though my bodily affliction makes me complain out-

wardly, thank God I don't feel discontent within. I want to have the promises twisted firmer round my heart. I have found them so true: God's strength is perfected in weakness. I have had many warnings to prepare to meet God, while others have been taken almost suddenly. I hope to spend what little time I have here in serving God—my highest and only wish is to be able to praise God for ever. I shall never be free from temptation while I live here. If it were possible for a Christian to be shut up in an egg-shell, Satan would find access to his mind: it is his delight to try to rob the Christian of his comfort, and to take away the promises from him; but he cannot do it—he is bound in chains; he tries to gnaw and grapple at his chains, but he cannot get free; he can go no further than God allows him. I am not in the devil's territory now—I am in the King's highway of holiness. Often does the crafty, subtle serpent drive me to prayer: if I were to fight in my own strength, I should be overcome; but we are more than conquerors, through Him that loved us."

July, 1841.—Visited old Betty during the election of members for the city. She said, "I want them to put up as candidates for a better city." "You mean a city whose builder and maker is God," I replied. "Yes (said she) I have been praying that God would give them his Holy Spirit, that they may do justice, love mercy, and walk humbly with God: earthly honours will satisfy them but a short time." After speaking of God's faithfulness, she said—"I have had many sore temptations; but I have such a glorious hiding-place in Jesus the Son of God that everything falls before it. We need God's help to teach us how to fight, and when to fight, and how to fly. Ah! there is no charmer like Jesus—he charms so wisely, so sweetly." I remarked—"It is written, 'He is the chief among ten thousand, and altogether lovely.'"

"Among ten thousand (said she); I have often wondered Solomon put the number so low; it ought to have been thousands of thousands, and millions of thousands—there is none like him."

July 15th.—Went to have a little more conversation with my aged friend. On seeing me enter, she took off her dirty apron, and said, smiling, "I have a better apron than this; but, oh! never mind these old rags, if we are clothed with the righteousness of Christ." I remarked—"It is written, 'The King's daughter is all glorious within.'"

"Ah (said she) what a happy time will that be when Christ presents his Church, without spot or wrinkle, or any such thing."

December 28th.—Visited old Betty, who looked very ill. "Oh! my dear (said she) I have been obliged to take up arms this Christmas—I have been most dreadfully assaulted. I have suffered much from Satan's temptations." "But you have been more than conqueror through Him that loves you,

have you not." "Oh yes, I have been obliged to pray continually: but (said she, holding up her clenched hand), who can ungrasp the hand of Omnipotence? If we are in his hand, neither men nor devils can pluck us out. I have passed through the waters, and they have not overflowed me; I have passed through the fire, and have not been burnt." A few days after this I saw the dear old saint again, when she said, "I have been thinking over all God's mercies towards me: it is said in the Bible—'I am not worthy of the least of all thy mercies.' I have been trying to find out which is the least, and I really cannot tell—they are all so great—there are no small mercies."

March 4th, 1842.—Betty L—— seemed this morning full of gratitude to God for all his goodness; and, whilst speaking of it, I observed her looking very steadfastly at me; and wondering what attracted her attention, until pointing at a small flower in my bonnet cap, she said—"There again, I see the wisdom and love of God even in these flowers." I replied—"These are not real flowers—they are made by the hand of man." "I know it (she said); but who gave man the device and knowledge to make them? He could not have made them if he had not been taught: and then the colours, how did they come? Look at that rich crimson and purple. Does not that remind you of the *purple robe*? God gave the colours—everything, my dear, comes from God. When I used to be able to walk in the streets, I have often stopped to look in at a window where those flowers were sold, and lifted up my heart to God." "But the flowers in the garden, Betty, how much more beautiful they are!" "Oh, yes (said she) in the flowers made by man, the buds may be a little too long or a little too short; but in those made by God everything is perfect—no fault can be found with them; and then they have a fragrance, a sweet smell—angels must have breathed into them."

May 2d.—It made my heart ache this morning when I saw poor old Betty, with her withered limbs, toiling across the room leaning on a crutch, and trying to arrange the few little articles that were on a shelf. She was obliged to rest a little before she spoke; when seated, she drank a dose of rhubarb, and, putting the cup on her table, said, with a sorrowful look, "Our dear Redeemer drank of the bitter cup to the very dregs. Oh, my dear, I have found God a very kind God—a very dear God to me." I showed her some flowers I had in my hand, when she said, smiling, "Look there again; who can look on a flower, and not see his wisdom and his love? Is there anything in what we eat or drink—furniture, clothes, all that is provided for us—which does not show the power, wisdom, and goodness of God?"

July 6th.—Betty L—— was much worse this morning; her

face and hands dreadfully swollen on one side, and her body almost double. She said she thought she was decaying very fast, for she could scarcely see, taste, or smell. I reminded her of the promise—"Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." "Ah (she replied) we shall never lose anything by our afflictions, if they are such as we do not bring upon ourselves; one moment's happiness in heaven will make up for all that we have suffered. I long to be delivered from the burden of the flesh, that I may be able to praise God for ever and ever. I have found him a true and faithful God. He watches over me by night and by day. His sheep know his voice. "There is a crown of glory—an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you," I said. "I hope so (she answered); but it is all of God's free mercy and grace, from first to last. If we love God we shall try to keep his commandments—this is the manifestation of our love to him. Those who are fighting against God have no right nor title to the tree of life. It is written in Revelations xxii.—'Blessed are those that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.'" I asked her "if she were permitted to see her days over again, whether she would not rather serve God than the world. You have never found God's promises fail you—never found him disappoint you, have you?" "Oh no (said she) I have found God a good master—a faithful friend. If I have been deceived, it is the devil and my own wicked heart which have deceived me. Almighty God is too pure, holy, and just a Being to deceive or disappoint. He is the God of truth and righteousness."

On the 1st of August, 1842, it pleased God to release this venerable soul from all her sufferings. When she was sensible she wept, crying out—"Lord Jesus, come quickly—come thou Prince of Glory, come." The nurse who was with her said it was a most happy death-bed. She did not appear at all distressed in mind, but went off at last like a child falling asleep.

She reached her eightieth birthday in the month of July, 1842.

Martyrs.

"The noble army of martyrs praise Thee."—*THE DRUM.*

NO. V.—THE HISTORY OF J. MAUNDREL, W. COBERLY, AND J. SPICER, MARTYRS, PERSECUTED IN THE DIOCESE OF SALISBURY.

JOHN MAUNDREL was the son of Robert Maundrel of Rowd, in the county of Wilts, farmer. He was, from his childhood,

brought up in husbandry; and, when he came to man's estate, he dwelt in a village called Buckampton, in the parish of Revel, in the county aforesaid, where he lived in good repute with his wife and children. After the Scripture was translated into English by William Tindal, this John Maundrel became a diligent hearer thereof, and a fervent embracer of God's true religion: so that he delighted in nothing so much as to hear and speak of God's word, never being without the New Testament about him, although he could not read it himself. But when he came into any company that could read, his book was always ready, having a very good memory, so that he could recite by heart most places of the New Testament: his life and conversation being very honest and charitable, as his neighbours could testify. So it was, that in the days of King Henry VIII., at which time Dr. Trigonion and Dr. Lee did visit the abbeyes, the said John Maundrel was brought up before Dr. Trigonion at an abbey called Edyngton, in Wiltshire, where he was accused that he had spoken against the holy water and holy bread, and such like ceremonies; and for the same did wear a white sheet, bearing a candle in his hand about the market. Nevertheless, his fervency did not abate; but, by God's merciful assistance, he took better hold, as the sequel thereof did declare. For in the days of Queen Mary, when Popery was restored again, and God's true religion put to silence, the said John Maundrel left his own house and went into Gloucestershire, and into the north part of Wiltshire, wandering from one to another, to such men as he knew feared God, with whom, as a servant, to keep their cattle. He there did remain with one John Bridges, or some other, at Kingswood; but after a time he returned to his own country, and there, coming to Devizes to a friend of his, named Anthony Clee, had talk and conference with him in a garden of returning home to his friends. And when the other exhorted him, by the words of Scripture, to fly from one city to another, he replied again by the words of the Revelations xxi. of them that be fearful, and said that he must needs go home; and so he did: where he, with Spicer and Coberly, used at times to resort and confer together. At length, upon the Sunday following, they agreed together to go to the parish church, called Revel, where the said Maundrel and the other two, seeing the parishioners in the procession following and worshipping the idol there carried, advised them to leave the same and to return to the living God, particularly speaking to one Robert Barksdale, head man of the parish; but he paid no regard to their words. After this the vicar came into the pulpit, who there being about to read his bead-roll, and to pray for the souls in Purgatory, the said John Maundrel, speaking with an audible voice, said that was the Pope's penfold—the other two affirming the same. After which words, by com-

mand of the priest, they were had to the stocks, where they remained till the service was done, and then were brought before a Justice of Peace, and the next day were all three carried to Salisbury, and presented before Bishop Capon and William Geffrey, being chancellor of the diocese, by whom they were imprisoned; and oftentimes examined concerning their faith, in their houses, but seldom openly. And, at the last examination, these were the articles which the chancellor alleged against them—being accompanied by the sheriff of the shire, Mr. St. Johns, and other Popish priests, in the parish church of Fisherton Anger—demanding how they did believe? They answered, as Christian men should and ought to believe: and first they said, they believed in God the Father, and in the Son, and in the Holy Ghost, the twelve Articles of the Creed, the Holy Scripture, from the first of Genesis to the last of the Revelations. But that, saith the chancellor, he would not allow. Wherefore he proposed them in particular articles—First, whether they did not believe that, in the sacrament of the altar (as he termed it), after the words of consecration spoken by the priest at mass, there remained no substance of bread nor wine, but Christ's body, flesh and blood, as he was born of the Virgin Mary? Whereunto they answered negatively, saying that the Popish mass was abominable idolatry, and injurious to the blood of Christ; but confessing that, in a faithful congregation, receiving the sacrament of Christ's body and blood, being duly administered according to Christ's institution, Christ's body and blood is spiritually received of the faithful believer. Also, being asked whether the Pope was supreme head of the Church and Christ's vicar on earth, they answered negatively, saying, that the Bishop of Rome doth usurp over emperors and kings, being Antichrist and God's enemy. The chancellor said—"Will you have the Church without a head?" They answered—"Christ was head of the Church, and, under Christ, the Queen's Majesty." "What (said the chancellor) a woman head of the Church?" "Yes (said they) within her grace's dominions." Also, whether the souls in Purgatory were delivered by the Pope's pardon and the suffrages of the Church? They said they believed faithfully that the blood of Christ had purged their sins, and the sins of them that were saved, unto the end of the world; so that they feared nothing of the Pope's Purgatory, nor esteemed his pardons. Also, whether images were necessary to be in the churches, as laymen's books, and saints to be prayed unto and worshipped? They answered negatively, John Maundrel adding, that wooden images were good to roast a shoulder of mutton, but evil in the Church, whereby idolatry was committed. Those articles thus answered (for their articles were one, and their answers in manner alike), the chancellor read their condemnation, and so delivered them to

the sheriff. Then spake John Spicer, saying—"O master, now must you be their butcher, that you may be guilty also with them of innocent blood before the Lord." This was the 23d day of March, 1556; and, the 24th day of the same month, they were carried out of the common gaol to a place between Salisbury and Wilton, where were two posts set for them to be burnt at. Which men coming to the place, kneeled down, and made their prayers secretly together; and then, being unclothed to their shirts, John Maundrel spake with a loud voice—"Not for all Shrewsbury." Which words men judged to be an answer to the sheriff, who offered him the Queen's pardon if he would recant. And, after that, in like manner spake John Spicer, saying—"This is the joyfullest day that ever I saw." Thus, were the three burnt at two stakes, where most constantly they gave their bodies to the fire, and their souls to the Lord, for the testimony of his truth. As touching William Coberly, this moreover is to be noted, that his wife also, called Alice, being apprehended, was detained in the keeper's house at the same time that her husband was in prison; where the keeper's wife, named Agnes Pemcote, had secretly heated a key fire-hot, and laid it in the grass in the back-yard. So speaking to Alice Coberly to fetch her the key, in all haste, she said, Alice went with all speed to bring it, and, taking it up in haste, did piteously burn her hand. Whereupon, she crying out on the sudden burning of her hand—"Ah, thou drab (quoth the other), thou canst not abide the burning of the key: how wilt thou be able to abide burning thy whole body?" And so she afterward revoked. But to return again to the story of Coberly, who, being at the stake, was somewhat long a burning, as the wind stood. After his body was scorched with the fire, and his left arm drawn and taken from him by the violence of the fire, that the flesh being burnt to the white bone, at length he stooped over the chain, and with the right hand, which was less injured, knocked upon his breast softly, the blood and matter issuing out of his mouth. Afterward, when they all thought he had been dead, suddenly he rose upright with his body again. And thus much concerning these three Salisbury martyrs.

Village Dialogues.

NO. V.—THE GOOD OLD CHRISTIAN AND THE DRUNKEN BARBER.

A GENTLEMAN, who was travelling, happened one day to be obliged to stop some hours in a small country town; and, on his taking a walk, he observed the usual pole over a barber's shop. Resolving to go in to be shaved, he opened a door, which, however, was not that of the barber, as the pole had

deceived him—being placed over the *window*, not over the *door*. On his entrance he called out, as he saw no one. A faint voice answered from a bed in the corner of the room. He found there an old woman, eighty-seven years of age, in bed. Enquiring for the barber, she told him that he should have opened the next door. But, finding himself in such a situation, he entered into conversation with the old woman, when a dialogue to the following effect took place :—

GENTLEMAN.—“ Pray, are you ill? and is there nobody with you?”

WOMAN.—“ No, Sir, I feel no pain, blessed be God. I am very old. My strength has failed me. I have laid myself down to rest until my daughter, who is working in the fields, returns to me; and as I have just heard the church clock strike half after eleven, she will not be long before I shall see her, if all be well.”

GENTLEMAN.—“ The church clock, I hope, reminds you of the value of your time; and may I, a stranger, be bold enough to ask you if you are preparing every hour for eternity? You expressed the language of thanksgiving just now, because you are free from pain: it is well if that expression proceeded from a holy heart.”

WOMAN.—“ Please, Sir, to sit down, and let me hear more from you on this subject. A holy heart! God has taught me in my youth what a bad heart I have. Yes, Sir, I am now eighty-seven years old, and I have been eighty years, thanks be to God, seeking to overcome the corruptions of my heart. By the grace of God, I am what I am. I shall soon have a complete victory, through my Saviour and my God. I have tasted that he is gracious, and I am waiting his will. All is well through him.”

“ ‘ I nothing have, I nothing am,
My treasure's in the bleeding Lamb,
Both now and evermore.’ ”

GENTLEMAN.—“ As you are so near the church, I hope the minister of that church often visits you, to impart those consolations which true religion alone can give you.”

WOMAN.—“ O Sir, I can never be too thankful for the blessings I have received from my childhood in that church! I was born in this house. I went with my father and mother to church from my infancy. There were no Sunday-schools in those days; but they taught me to read. I was instructed, Sir, in that excellent Church catechism; and from it I then learned, when I was about seven years of age, the way to be saved by Jesus Christ our Lord. I do not say this to boast; but I say it to shew you, Sir (pardon me for being so bold—I hope you know these things), that I may shew forth the praises of my God, who has given us such means of knowing his truth. What I learned in childhood from my dear parents,

and from the good old minister that then served this church, is now my meat and drink. What a pity there should be any need of Sunday-schools, when every parent may and ought to teach his own children!"

GENTLEMAN.—"It is, indeed, a matter of deep lamentation that parents had neglected the religious education of their children; and, whatever may have been the causes of that neglect, the melancholy fact stares us in the face, and we are trying now to remedy the evil."

WOMAN.—"Pardon me, Sir; I ought not to speak before a gentleman like you what my opinions long have been: if you please, Sir, I will give them from a good old little book that I have often read, and I have it now with me; I was reading it this very morning."

GENTLEMAN.—"By all means, let me hear it. I shall be glad to hear your experience as a good old Christian. I am a learner myself."

WOMAN.—"I find, then, Sir, from this little book, which is called 'An Earnest Dissuasive from Intemperance, by Bishop Gibson,' and published by the Society for Promoting Christian Knowledge, that in the year 1710 the evils of drinking were much felt. In 1715 these evils were again bitterly lamented. The physicians in London in 1725 complained of it. An Act of Parliament of George II. condemned it. The Grand Jury of the city of London, in 1735, said that the people were *enfeebled* by drinks. The Royal Proclamation in 1737 denounced drunkenness. The Privy Council in 1743 expressed the same things. Now, Sir, in my humble opinion, this was the cause of the corruption of the manners of the common people, and the cause of the increase of crime and ignorance. In 1781 Sunday-schools arose, and, as the population of the kingdom multiplied, public-houses became numerous. People spent their time and wages there; their families were neglected at home. Sunday-schools removed much of the evil, but a great deal still remains."

GENTLEMAN.—"But do you not think that the Temperance Societies of the present day will cure these evils entirely?"

WOMAN.—"Thanks be to God, the Temperance Society from R—— sent some of their speakers to this town to hold meetings, and a fine row the publicans, the brewers, and the maltsters made; but all my children and grandchildren signed the pledge, and we are all now a happy family. Thanks be to God, some of us were always preserved from drunkenness, Sabbath-breaking, and other crimes; and I believe they were honest and pious. I was much grieved that others became drunkards; but, through the blessed instrumentality of the Temperance Society, we are all now happy. I am willing to leave this world, and I hope they will all follow me to heaven."

GENTLEMAN.—"I am very much obliged to you for the

information you have given me ; and, as your minister visits you, I need not give you any instruction. I must beg pardon for my mistake in coming to *your* house instead of the barber's house. I trust we shall in due time meet in our heavenly Father's house, and spend an eternity of bliss together. God bless you. Good morning to you."

WOMAN.—"I am very much obliged to you, Sir, and I am glad of the mistake : all is well that ends well. Good morning, Sir ; a happy journey home to you when you leave the town."

The gentleman now went out, and he entered in at the next door, where he soon saw a convincing proof of the evils of drunkenness. There he saw a poor, wretched looking man, sitting down, oiling and honing an old razor. His wife was frying potatoes over a miserable fire. The furniture was wretched. A few torn old ballads hung on the walls. He asked if he might be shaved. "Yes, Sir (replied the man), if you can bear to be shaved with cold water, for I have no fire to warm it in any good time for you." "Yes (said the gentleman), I can bear anything that is necessary to be done. But, my good man, how is it that you have no better accommodation for your customers?" The barber answered—"To tell you the truth, Sir, rich people keep all the money, and let us poor people have none of it. Look, Sir, at Lord D— there, in the great hall near the town, and Esquire R—, and Sir John P—, and Parson S—. They have a great deal too much, and such people as myself have a great deal too little." So he ran on at this rate, railing against the rich, and making the lather in cold water with scarcely a bit of soap. The dialogue proceeded :—

GENTLEMAN.—"I suppose that the gentlemen you mentioned inherit their property from their forefathers, or have acquired it by their industry—so they have a right to it either way. And, as for yourself, you perhaps might have been better off : I know several of your trade in the large town I live in doing very well. I am a stranger here : so please to excuse me if I ask you, whether you could not have been more frugal and saving ? Or, has your poverty come upon you through unforeseen sickness or distress ? If the latter be the case, God in his mercy designs to do you good. These rich men, though I do not know them, will pity and help you, if your character be good, as I hope it is : so that you need not complain. I have heard just now an excellent character given to your clergyman for his kindness to the poor. Have you told him your case, and asked for his advice ?"

BARBER.—"No, Sir ; I do not care for the parson. I have no clothes to go to his church ; and if I had, I would go and spend the Sunday in a different way."

GENTLEMAN.—"Now I see the cause of your poverty. Sabbath-breaking is the *cause* and *companion* of poverty. I have had a good deal to do with the poor ; and I invariably find

that the Sabbath-breaker is either poor or will come to poverty. How often, too, does drunkenness accompany Sabbath-breaking!—and this is too often the cause of poverty and of discontent.”

At this instant the barber's wife heaved a deep sigh, and a girl about twelve years old jumped up from under the table, and said—“O father, don't drink; keep your money to buy me some clothes, that I may go to school like the other children. Let mammy, too, have a new gown, that she may go to church. Do, daddy, save your money, and buy yourself a new coat; then we can all go to church, and the Esquire will speak to us as he does to every poor family in the town.” The girl had hid herself under the table, ashamed to be seen in her miserable, tattered, ragged dress. The barber by this time was operating upon the beard, and his breath assured the gentleman that he had been that very forenoon drinking ale. Now all the mystery of his poverty was revealed. The gentleman said—“Pray, how much have you drunk this morning?”

BARBER.—“Only two pints of ale.”

GENTLEMAN.—“How much have they cost you?”

BARBER.—“Sixpence. I could have drunk more if the landlady had trusted me.”

GENTLEMAN.—“I think she was very right in not trusting you; for the very circumstance of your wishing to be trusted proves that she had no great confidence in you.”

BARBER.—“But, Sir, she gave me and several of us ale last night for going to disturb the teetotal meeting. I wonder what business these teetotallers from R—— have to come here. They deserve hissing out of the town. How is a working man to work without his ale?”

GENTLEMAN.—“Well, now, you teach me a lesson. Thanks be to God, I have always been a sober man; but I will, by God's help, be a teetotaler for the sake of *example* to others. And I will make a bargain with you. If you go with me and sign the teetotal pledge, I will go with you and buy your wife, yourself, and your daughter, some clothes. I will buy coals for you; you shall have meat for dinner. Your wife will, in the meanwhile, clean the house. I will go with you to the parson, and I will beg him to forgive you all past offences. You must go to church every Sunday. Your daughter shall go to school. And, by God's blessing upon our endeavours, God's grace shall be in your heart and comfort in your house. Come, my man, will you agree to this bargain?”

BARBER.—“By God's help, so I will.”

The rest of the story is soon told. They went to the secretary of the Temperance Society, and they signed the pledge of total abstinence from all intoxicating drinks. The man, woman, and child were clothed; the house was cleaned; provisions were bought; the gentleman called upon the clergyman. Next morning he left the town; and the barber became, by God's grace, a new man. He is now in good custom. He

goes to church regularly. He is sober and pious. His wife and daughter are happy. The gentleman himself finds his health improved, and he frequently hears from the barber, and every letter conveys thanks for his benefactor's generosity.

I do not know whether all the readers of this Magazine will approve of this "Dialogue." It is, however, submitted to their consideration. They must be candid in judging of it. Let them, by any means which their conscience approves of, promote the conversion of the drunkard, and every true teetotaler will rejoice in their success.

April 9th, 1845.

W. M.

The Fathers.

NO. V.—LIFE OF BABYLAS, SAINT AND MARTYR.

THE silence of most authorities concerning St. Babylas would lead us to conclude that his life was one of uninteresting monotony, marked by no event worthy of record. On the contrary, the few glimpses which we can obtain of his character exhibit him in the light of a dauntless champion, and holy martyr for the faith of the apostles.

On the death of Zesedinus, in the year 239, St. Babylas was appointed bishop of Antioch. In this important office he manifested invincible firmness in opposing the outward, as well as great skill in detecting the secret enemies of the Church. Shortly after his instalment in the see of Antioch, that city fell into the hands of the Persians, who shewed themselves equally hostile to Christianity with the Romans. The complaint of his persecuted people entered into the ears of the Lord of Hosts, who fought for them, and put to flight the armies of the aliens. The tyranny of the Persians being ended, and peace restored to the Church, St. Babylas (whom neither principalities nor powers were able to separate from the love of Christ) exerted himself with renewed diligence in the cause of Christianity, bringing back to the Church many who had deserted her in her hour of adversity, and exhorting them to prepare for the still fiercer persecutions which he foresaw awaited them. The period of tranquillity which the Christians enjoyed during the reign of the Emperor Philip was but short: it had, however, been employed by them in propagating the apostolic faith in many parts of the Roman empire. The altar of religion had there been reared over the ruins of the idolatrous pile, and heathen philosophy was already beginning to totter from the proud height to which it had already attained, its foundations being undermined by the efforts of Christianity. The Romans, although silent, had not been unmoved spectators of such glorious effects; their bitter enmity towards the Christians had been stifled

during the government of Philip : it was, however, far from being extinguished ; and in the reign of his successor, Decius, it manifested itself in persecutions more virulent than had ever been experienced by the Church. Shortly after his accession to the imperial dignity, Decius visited Antioch, and demanded permission to witness the rites of Christian worship ; but the holy bishop, unwilling to dishonour the sanctuary by the presence of one who had sworn its destruction, refused to expose the ceremonies of religion before the eyes of curiosity, and, standing on the threshold of the church, forbade his entrance. The emperor, fearful of incurring the judgments of heaven (judgments which had lately fallen on some who had dared to insult the majesty of Jehovah, by violating his temple), indignantly left Antioch, secretly resolved to punish St. Babylas for his temerity. Accordingly, shortly after the return of Decius to Rome, that prelate received a summons to appear before him. The emperor charged him with contempt of his authority, and commanded him either to undergo the punishment of his crime, or to evade it by sacrificing to the heathen deities. St. Babylas replied to this accusation, that his allegiance to the King of kings could alone have induced him to disobey the mandates of his earthly sovereign. He declared his resolution to worship none other than the Lord of lords, and expressed his willingness to suffer for this determination. The sentence of death was, consequently, pronounced on him, and he was, shortly after, martyred, with three of his converts to Christianity, who, continuing in the things which they had learned of him, were faithful unto death. When about to suffer, the blessed martyr triumphantly exclaimed, "Behold ! I, and the children which God hath given me ;" and having, with an affection truly parental, spared them the anguish of witnessing his death, expired, imploring blessings on his ruthless murderers.

Historians have not pointed out to us the first burial-place of St. Babylas, describing only his second interment by Constantine. A church having been recently erected in the immediate vicinity of a temple dedicated to Apollo, the ashes of the holy martyr were, by order of that emperor, deposited there. It is said that the near neighbourhood of the tomb of St. Babylas to the idolatrous temple terrified its demoniacal tenant, and silenced his oracular powers. The Emperor Julian, being frustrated in his attempt to ascertain from it the issue of a war which he was about to undertake, ordered the Christians to remove the obnoxious relic from its sanctuary—a command which they obeyed with promptitude and joy. The credence which this story obtained, not only among many eminent philosophers, but also among some of the primitive fathers, leads us to regard it rather as a manifestation of the power of God, in opposition to the importance of the heathen deities, than as a legend of superstition. E. A. S.

Notes on Church Customs.

NO. III.—BAPTISM.

It was customary in very early times to admit infants and adults into the Church by baptism at certain seasons, especially at Easter and Whitsuntide, and during the fifty days between these great feasts. Some remains of this custom may be found in the rubric before our service of the public baptism, where Sundays and holy days are said to be "most convenient for its administration." Some converts were very fanciful about the time and place of their baptism, or the person performing the rite. An ancient author brings them in making such excuses as these:—"I stay till Epiphany, the time when Christ was baptized,* that I may be baptized with him; I rather choose Easter, that I may rise with him; I wait for Whitsuntide, that I may honour the descent of the Holy Ghost." And what then? In the meantime comes death suddenly, in a day thou didst not expect, and in an hour thou art not aware of.

When the time for administering baptism was arrived, all who were desirous of receiving it were required to make an open and public promise: first—to renounce the devil; and, secondly—to obey Christ. After which, they professed their faith by repeating the creed.

Before A.D. 471, the creed was repeated only at baptism. After that time, it was used in the eastern churches at the communion service; but it was not till long afterwards that it became general in the churches of the west. In very early times, when heresy and false doctrines were chiefly confined to those who had never belonged to the Church of Christ, it was not necessary, as it is now, to renew the confession of the faith so frequently.

Every person, whether an infant or grown-up, had one sponsor, and no more; each male had his godfather, and each female her godmother, though all, if of sufficient age and understanding, were obliged to answer for themselves with their own mouths. When the confession of the faith was finished, those who were desirous of baptism were sometimes anointed with oil. The sign of the cross was then made upon their foreheads, "*which (says St. Augustine) is always joined with baptism.*" After this a prayer, that the waters about to be used might be made holy for the purpose, was offered up by the priest, or bishop if he was present. And then, all things being arranged with the utmost decency and order, the parties went down into the water, and plunged under it three

* The ancients kept the baptism of Christ on the Epiphany, as it was then manifested to the world who he was.

separate times at the naming of the Father, the Son, and the Holy Ghost.

The act of dipping the head under was intended to represent Christ's death, and their own dying to sin. Their abiding beneath for a time signified his burial, and the destruction of the power of sin; and their coming up again out of the water, their resurrection to a new course of life. The being dipped *thrice*, denoted that baptism was into the name of the three persons of the Godhead. When the baptized came out of the water, he was always clothed in white, to show that his sins had been washed away, and his soul made clean. This white garment was given to him with such words as these: "*Receive the white and spotless garment, and bring it forth without blemish before the tribunal of our Lord Jesus Christ, that thou mayest have eternal life. Amen.*"

It was customary, if the bishop was present, to have a confirmation immediately after the baptism; if not present at the time, then confirmation followed as soon afterwards as was convenient. Even infants were confirmed. No one was allowed to partake of the Lord's Supper without previous confirmation. Confirmation was administered by anointing with oil, signing the sign of the cross, and the imposition of hands. Sometimes white garments were put upon the confirmed; these were worn for a week, and then laid up in the church as a kind of witness against those who might break the promises by which they had become entitled to wear it. It was common to give the kiss of peace to the new-made member of Christ's Church.

We shall pursue this subject of baptismal customs in our next number.

Correspondence.

To the Editor of the Churchman's Magazine.

Bradford, April 8th, 1845.

DEAR SIR—Some years ago I adopted a plan, which was mentioned in a publication of Allen of Philadelphia, in America, of instructing the teachers of the Sunday-school and others. We have a neat mahogany box, about fifteen inches long, six inches wide, and six inches deep, with a partition in the middle. It has a lid and lock, the key of which I alone keep. At one end there is a hole large enough for one to put one's hand in. In this compartment I put questions on any religious, moral, historical, or any subjects, on a slip of paper, keeping a copy in a register book, and numbered. Each person in the room, at a stated meeting, takes out a question, which is known to no one else. In the course of the week

each writes an answer to the question, bringing it back, and putting it, at the next meeting, in the other compartment of the box, through a hole exactly like the letter-box hole in the post-office, with or without a signature, but always without the name. When all have deposited their answers, I unlock the box, and take out the answers. I read them, making such remarks upon each as I think are required: so no one knows but the writer. In this manner the humble and diffident are encouraged, and the proud are checked. No invidious comparisons can be made: all are edified. The presumptuous forwardness of any one is put down without personality. All are directed aright. I put up this bundle in a larger box, with the date, so that any paper may be referred to if necessary. Each puts in his or her hand, and takes out a new question for the ensuing week.

This plan, through my illness, was discontinued; but it has lately been resumed. It has been found exceedingly useful. I send you two answers which I received last Sunday, and which I think deserve a place in your publication. If you think so, they are at your service; and you are welcome to publish this letter for the information of your readers, for I am persuaded that the plan would be found very useful. I have recommended it to my friends in various parts of the kingdom, and wherever it has been adopted it has been attended with much good.—I am, dear Sir, yours very sincerely,
W. M.

I.

How may a young Christian be cheerful without levity, and serious without being sad?

The true spirit of Christianity cheers as well as composes the soul; it banishes, indeed, all levity of behaviour—all vicious and dissolute mirth, and, in exchange, fits the mind with a perpetual serenity and uninterrupted cheerfulness.

First, then, how may the young man be cheerful without levity?

Man naturally loves extremes. When placed by an all-wise Providence in a prosperous condition, he is like the proud king of Babylon, too apt to ascribe his elevation to his own endeavours, and to forget the source of every blessing.

Should, however, the young and inexperienced Christian be so circumstanced, he ought—first, to pray earnestly for an humble spirit, and for fresh supplies of grace, to enable him to withstand the temptations of the world, the flesh, and the devil; secondly, he ought frequently to meditate on the amazing humiliation of his Lord and Master, whose name he is

privileged to bear. The Lord Jesus was King of kings and Lord of lords : yet he emptied himself of his heavenly glory, and not only tabernacled with men, but assumed the meanest earthly office—the office of a servant. These, and like considerations, by God's blessing, will prevent anything bordering on levity, and at the same time will fill us with a perpetual cheerfulness, on account of the eternal weight of glory wrought out for us by the humiliation and sufferings of Christ Jesus our Lord.

On the other hand, how may the young Christian be serious without without being sad ?

As we have said above, man naturally loves extremes. The natural man places his affections on worldly things, and appears happy so long as they go on in accordance with his own wishes ; but when these fail, having no other stay, he easily becomes subject to sadness. Indeed, there are some Christians who, by a natural uncheerfulness of heart, mistaken notions of piety, or weakness of understanding, love to indulge in sadness, and thus give up themselves a prey to grief and melancholy. Such behaviour, it may be observed, deters men from a religious life, by representing it as an unsocial state that extinguishes all joy and gladness. That the young Christian may avoid such a course of life, he should search the Scriptures, and dwell frequently on those glorious promises which are so admirably adapted for every condition in life. It is in the perusal of them that he will find an antidote to every sorrow—a healing balm for every wound.

In treasuring up the words of Christ, his wavering faith may be strengthened and confirmed, his perplexing doubts removed, and his spirits comforted. Does darkness gather round the young Christian ? Our Saviour says—"I will not leave you comfortless." Does the world frown upon him ? Let him remember the words of Christ :—"In the world ye shall have tribulation ; but be of good cheer, I have overcome the world."

Is he perplexed ?—Is he tempted to imagine that "God has shut up his loving-kindness in displeasure ?" Let him not despair ; but remember the words of Christ—"Come unto me all ye that labour and are heavy laden, and I will give you rest." He is able to save to the uttermost all that come unto God through Him.

Lastly, is he persecuted ? Again let him remember that he is not forsaken—"Blessed are ye when men shall revile you, and speak all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven." These reflections in the young Christian, with a hearty desire and prayer to carry them into effect, will beget that happy mediocrity of spirit so desirable in every stage of life.

II.

In what temper of mind should we give and receive reproofs?

Man is but a feeble and erring creature: feeble, because without the Spirit of God as his helper he is utterly powerless; erring, because he is encompassed with human infirmities. In every step, then, he will need the counsel of his seniors: and he, in turn, will be able to instruct others who are not so far advanced in knowledge and wisdom as himself. How, then, must we give reproof?

First: When placed in a position which justifies our interference with the faults of those with whom we come in contact, we ought first to consider the character of the persons in fault, in order to adapt our reprehension to their peculiar dispositions.

Secondly: We must reprove with a meek and quiet spirit, in order to convince the parties in fault that we are influenced by the purest motives—that we have both their temporal and spiritual welfare really at heart.

Thirdly: We should not only pray that God would give us a right judgment in all things before we reprove; but also, after our faithful rebukes, we should pray for the Holy Ghost to apply them effectually to the hearts of our erring friends, and be the means of their improvement.

The Christian especially has great scope, in his daily intercourse with the world, of manifesting his love to Christ, by faithfully rebuking the blasphemer and the profane. Our Lord himself has left us a noble example in this respect. He openly rebuked the hypocrisy of the Scribes and Pharisees. John the Baptist, regardless of consequences, fearlessly reproofed the licentious Herod, for which he was cast into prison, and finally put to a cruel death.

Paul affords us another striking example of undaunted courage in reproving sinners, and his commanding Timothy to exercise the same authority wherever he saw an occasion.

Again: how should we receive reproofs?

First: With the same meekness of spirit with which they ought to be given.

Secondly: Knowing our own frailty, we should feel thankful to the friend who so kindly points out our inconsistencies and failings.

Thirdly: We should remember that reproofs are for our good, and, in God's strength, we should endeavour to profit by them. The Christian, who carefully studies the pages of holy writ, will ever feel deeply obligated to those Christian friends who remind him of his faults; for it is written—"He that heareth reproof getteth understanding;" and fearful judgments are denounced against the wicked, who set at nought all God's counsel, and would none of his reproof.

Let us do all in love, and pray in the language of our Church—"O Lord, who hast taught us that all our doings without charity are nothing worth; send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues; without which who-soever liveth is counted dead before Thee. Grant this, for thine only Son Jesus Christ's sake."

Notices of Books.

Twenty Sermons, Suitable to the Times, on the First Part of the Book of Common Prayer. By the Rev. Frederick Dusautoy, A.M., &c. London: Nisbet & Seeleys. 1845.

BY THE SAME AUTHOR.

The Doctrine of Threefold Justification. A Sermon on Romans iii. 24.

Baptism, The Baptismal Service, and Confirmation.

WITH the general doctrinal statements contained in the above-mentioned works, the editor of the *Churchman's Magazine*, &c., feels the strongest sympathy. The true principles of the Church are brought out with a lucidness and power which cannot but carry conviction to every open and candid mind.

Cantus Melodici: an Enchiridion of Melody Tones for the Whole Year. By Henry John Gauntlett, Mus. Doc., &c. London: Bell. 1845.

A most interesting treatise upon a deeply interesting subject. Those of our readers who do not altogether agree with the author in all his views will at least find much with which he will most heartily concur, and derive benefit from.

Redemption in Israel. By M. A. S. Barber. London: Seeley. LIKE all the other productions of the estimable writer, whose last work now passes under our notice, the "Redemption in Israel" is full of pious interest. No one can read it without being wiser and better for it. If its circulation bore any proportion to its merits, we should soon have to announce the publication of a second edition.

An Exposition of the Church Catechism, &c. By the Rev. John Stonard, D.D. London: Whittaker & Co. 1845.

LIKELY to prove an useful, and certainly a very cheap, work.

THE INQUISITION.

How few of us accurately understand what the Inquisition is, or what its effects are, either nationally or individually. Why are we thus negligent to understand what ought to be a subject of interest to every philanthropist and moralist, much more to every Christian? Let Englishmen, aye, and Irishmen too, know and remember, that the same Popery which is now rearing so bold a front throughout Britain is the same Popery to which the Inquisition is the ready handmaid and the cruel executioner of those who protest against her errors. Let us then look into the history of this unholy tribunal, and learning what this servant has done for her mistress, Rome, we shall learn also what the same servant must be ever ready to do for the same mistress, whose foremost boast is that she is *unchanged and unchangeable*. Let us open our eyes in time, ere the rack and the stake once more fill the earth with woe.

Protestants who are alive to the interests of their religion, and as Christians feel a brother's love for the followers of Jesus of this and every age, will in most instances have made the study of Christ's kingdom upon earth more or less their interesting study; and among other bright examples of a noble profession of pure faith, amid surrounding darkness, they will have remarked those first Protestant churches, the Waldenses and Albigenses. It was about the time of their appearing, and for the purpose of restraining and extirpating these pious and Bible loving people, that the Inquisition, with its terrible array of tortures, was established about the year 1206, by Pope Innocent III., a monk of the order of St. Benedict. At first its only work was to hunt after heretics, but, in course of time, the cognizance of other crimes was added to it; such as heretical blasphemy, witchcraft, belief in omens, confessional seduction,* &c. The following fact is a proof of the pride of the Church of Rome, and the abject submission she extorted from even those of the higher rank at this dark period of Europe's history. In the year 1162 (only forty-two years before the establishment of the Inquisition), and two years after Waldo, a pious defender of the infant Protestant Church of that time, had begun to preach the Gospel in Lyons, that Louis VII. of France, and Henry II. of England, on foot, holding the bridle of the horse of Pope Alexander III., walking one on each side of him, conducted him to his habitation; exhibiting, says the Popish writer Baronius, *a spectacle most grateful to God, to angels, and to men!*

An ancient inquisitor gives the following description of

* The Church of Rome teaches that her priests are actually as God while in the confessional, and yet she has laws to punish these same priests for seducing females while in the confessional!

those early followers of the cross of Christ :—" Heretics (says he) are known by their manners and words; for they are orderly and modest in their manners and behaviour. They avoid all appearance of pride in their dress, they neither wear rich clothes, nor are they too mean and ragged in their attire. They avoid commerce that they may be free from falsehood and deceit: they live by manual industry, as day labourers or mechanics. They are chaste, temperate and sober; they abstain from anger. Their women are modest, avoid slander, foolish jesting, and levity of words, especially falsehood and oaths."

Other inquisitors give them a similar character, and it makes the heart sick to think what must have been the state of the people generally, the habits of society, and the principles and opinions held by those inquisitors, when such holy and pious Christians as these were held to be worthy of nothing but persecution, infamy, and death. Woe! woe! to that polluted and fallen Church, thus persecuting the saints of the Most High; but glory and peace everlasting is the portion of the members of that lowly but beautiful Church, which in purity and godly humility dwelt among those French valleys, and despising the threats and snares of wicked men made the ancient mountains echo with hymns sweeter far than the melodies of their summer vintage! Oh, that such devotion to God, such obedience to his commandments, such love for the holy Gospel of his Son, filled the hearts and guided the conduct of the Protestants of our own beautiful land! Oh, that Britons who dwell where no alarms of persecution affright them, who worship the God of their fathers, beneath their own roofs and in temples erected to his honour, for his praise, and for holy instruction in his own word, would weigh all these mercies, would daily thank the great Giver for them, would teach their children to prize them, would seek to enlarge the value of them among all with whom they associate, and would, whenever they use our Lord's comprehensive prayer, not only with their lips utter "Thy kingdom come, thy will be done," but would like these poor persecuted Christians, labour for the same—instructing those who are ignorant, and strengthening those who are weak in faith or failing in practice.

But to return to the Inquisition; let us now see what it did with these men, these soldiers of Christ who fought a good warfare. In the thirteenth century among the first sufferers were thirty-five martyrs, citizens of Mentz, who were burned in one fire in the city of Bingen, and eighteen others at Mentz. At Strasburg eighty more were condemned to the pitiless flames by men more pitiless still. Numbers of these died praising God, and in confident assurance of a blessed resurrection. But how would it be possible to enumerate the victims of this angry power? The great day of judgment will disclose all.

Milner, in his Church History, tells us that the beginning of the thirteenth century saw thousands of persons hanged or burned by these diabolical devices of the Inquisition, whose sole crime was that they trusted in Jesus Christ for salvation, renouncing idolatry and superstition. This pious writer says, "From the year 1206, when it (the Inquisition) was first established, to the year 1228, the havoc made among helpless Christians was so great that certain French bishops, in the last mentioned year, desired the monks of the Inquisition to defer a little their work of imprisonment, until the Pope was advertised of the great numbers apprehended; numbers so great, that it was impossible to defray the charge of their subsistence (which was meagre enough), and even to provide stone and mortar to build prisons for them." Think of this, Englishmen, who are paying for Maynooth to educate Popish priests, and to teach them the very same doctrines of persecution of heretics!

It may be interesting to our readers to have a specimen of the mode of persecution adopted by Pope Innocent III. towards the poor French Protestants. Many of these lived under the protection and upon the estates of a powerful nobleman, Count Raymond of Tholomæ, who, though not a pious man himself, at least during the former part of his life, yet could not but greatly admire the behaviour, industry, and piety of these people; he was therefore their zealous protector, and, as naturally followed, was disliked by such a Pope as Innocent III. The Pope had sent into the territories of the count, as well as wherever Protestantism had spread, bishops and monks to preach against them. One of these, Peter de Chateauneuf, a monk, had denounced an excommunication against this Count Raymond, at which the latter was exceedingly wroth, and it is supposed he caused the murder of this monk, because he refused to remove the excommunication. This and his other resistances of the papal power afforded Innocent the desired pretext for unlimited persecution. The poor Albigenses, finding that the Pope wished to persuade the world that he had been very lenient towards them, proposed that there should be a discussion held upon fair terms, between themselves and their opponents. This was agreed to, but, lo and behold! the last concluding argument of treacherous Rome—after the disputation had continued several days, the Bishop of Villeneuve, the umpire of the Papal party, suddenly declared that nothing could be determined, because of the coming of the crusaders. What he asserted was too true; the Pope's armies advanced, and, by fire and faggot, soon decided all controversies. These crusaders were men whom the Pope had collected by sending preachers everywhere, after the murder of the monk Peter, to promise Paradise to those who for forty days would bear arms to revenge his death upon the heretics, promising them like-

wise the same indulgences as he did to those who undertook to conquer the Holy Land ; adding to this the general pardon of all their sins. He likewise absolved, according to Popish practice, the vassals of the count from all allegiance to him their rightful lord, making it lawful for any one to prosecute him or seize his possessions. This cruel tyrant thus proceeds in his bull : " We exhort you, that you would endeavour to destroy the wicked heresy of the Albigenses, and to do this with more rigour than you would use towards the Saracens themselves : persecute them with a strong hand ; deprive them of their lands and possessions ; banish them, and *put Roman Catholics in their room.*" Such was the Pope's method of punishing a whole people for a single murder committed by Raymond. And now, English Protestants, imagine yourselves, if you can, in the situation of these poor French Protestants, when this wild and blood-thirsty army bore down upon them ! Three hundred thousand men, thus urged on, filled the country of the poor Albigenses with carnage and confusion for a number of years. The resistance that could be offered to the enemy was but feeble ; and how cruelly they were treated, when in their power, one instance will sufficiently show. The castle of Menerbe, on the frontiers of Spain, for want of water, was at length compelled to surrender to the Pope's legate. A certain abbot then undertook to preach these heretics into repentance—but they, interrupting him, declared their determination to abide by their own pure faith. The legate, therefore, and those of his party, caused a great fire to be kindled, and a hundred and forty persons, men and women, were burned to death—a quick succeeding repetition of the forcible arguments of the Church of Rome ! These martyrs died in triumph, praising God, who counted them worthy to suffer for Christ's sake.

Thus far our remarks have been entirely limited to the thirteenth century, which saw the first establishment of the monstrous tribunal of the Inquisition, and surely enough of tyranny, cruelty and bloodshed does it exhibit ; and painful is it to think, that, as we trace the history of the handmaid of Popery, we shall find it throughout the same—even down to our own days.

Protestants, look well to yourselves !—watch and pray—and forget not to pray for those who now suffer from Popery, even the poor benighted Papists themselves. Z.

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Dryburgh Abbey.

THE Abbey of Dryburgh, on the banks of the Tweed, well deserves the attention of the tourist and antiquarian. It stands on a richly wooded peninsula, almost surrounded by the river just named; and the rugged outlines of the gray ruins are finely relieved by the soft green of the surrounding orchards. Nothing remains of the building except its walls; but these are carefully preserved by the noble proprietor, the Earl of Buchan. The abbey was founded by Hugh de Morville, Lord of Lauderdale; or, according to another account, by David I., about the year 1150. It was burnt by the English army under Edward II. in 1322, and repaired by Robert Bruce. It was again plundered and burnt by the Earl of Hertford in 1545.

The burial place of the family of Halyburton, of Newmains, the ancient proprietors of Dryburgh, within the precincts of the abbey, has been assigned by Lord Buchan to Sir Walter Scott, Bart., descendant of that family, who lies buried here.

SOME ACCOUNT OF THE LAST ILLNESS OF J. J., IN THE NEIGHBOURHOOD OF LIVERPOOL.

“Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?”—JAMES ii. 5.

BEING a collector in the Liverpool District Provident Society, I was taking my usual round on the 23rd of last January, when I was told by one of my subscribers that a poor woman in the next court particularly wished to see me. The name of M. J. was familiar to my ears, as I had several times called at her house. I quickly turned my steps towards her dwelling, and soon perceived, from her countenance, that she was in great affliction. She asked me to walk in, and directing me to her husband, who was in his bed in one corner of the room, she said (weeping bitterly as she spoke), “I am going to lose my best friend; my husband is in a decline; and I shall soon be left.” I tried to lead her thoughts to that of God who has promised to help all those who put their trust in him. I then entered into conversation with the invalid, whose looks convinced me that his earthly pilgrimage would soon be ended; but, happily, I soon found that a gracious God had for many months been preparing this poor man for Himself, having, by his blessed Spirit, convinced him of sin, and led him to the Saviour’s cross in penitence, faith, and prayer; and had given him (as his history will show) there to realize his pardon, peace, and acceptance, to the rejoicing of his soul. He told me he had been blessed with a pious mother, who had anxiously prayed for him; but that for many years he had forgotten her instructions, and lived at a distance from God, neglecting his Church and his Bible; and though he had often felt strong convictions of sin, he said—“It was not till God had severely afflicted me that I was led to ask myself the question, ‘How do matters stand between my soul and God?’ when I became alarmed.” Then the remembrance of his sins was grievous to him; the burden of them intolerable; but, to continue his own words, “I fell on my knees to implore God’s forgiveness, but I could find no comfort; again and again I besought God to look upon me; and I have found him to be a prayer-answering God.” I said—“What an unspeakable blessing it is that you were not cut off in the midst of your sins.” He said, “It is indeed: I do praise God as well as I am able. He has dealt very bountifully with me.” He then said (looking as if he had still the same enjoyment), “Yesterday I had a blessed Sabbath; the happiest I have ever spent. I was enabled to pray much, and to meditate on God’s word. Oh! I never knew there was such happiness as this for me: I have

felt such manifestations of the Spirit as I never before felt ! 'Praise God, from whom all blessings flow.'" I repeated a few passages of Scripture : his countenance beamed with delight. He then said, "I might have been deprived of my senses, but I am not ; thank God for this." I asked him if his cough prevented him sleeping. He replied, "I do not sleep much ; but I wish to be awake, that I may spend the rest of my time here in watching and praying." He added, "I was much distressed yesterday in hearing my wife say she could not give me up ; but now she tells me she can give me up to the Lord. This is a blessing." I said, God has promised to be "a Father to the fatherless, and a God of the widow." "Yes (he said) I can leave my wife and children in the Lord's hands, and he will take care of them." The following day I found J. J. evidently weaker in body, but still in the enjoyment of that peace which the world can "neither give nor take away." I said to him, "Well, I trust you find the Saviour's presence still with you !" "Oh yes (he said), and I find my faith in him stronger. I was just thinking, as you entered the room, that my Saviour had not such a bed as this to lie upon." I said, "No, 'the foxes have holes, and the birds of the air have nests, but the Son of man had not where to lay his head.'" He then remarked, "I altered so much last night, that it was thought I was dying ; but I am not afraid of death. I know that when I close these eyes of clay I shall enter into glory." I said, "You can say with the Psalmist, 'Yea, though I walk through the valley of the shadow of death, I will fear no evil ; for thou art with me : thy rod and thy staff they comfort me.'" "Yes (he said), there is no sting ; all my fear is taken away ; blessed be God." I repeated those striking words of the Apostle, "The sting of death is sin, and the strength of sin is the law ; but thanks be unto God which giveth us the victory, through our Lord Jesus Christ." A little while after he remarked, "This might have been a bed of anguish ; but it is one of comfort, though my cough does shake me sadly. God is very good to me. He does indeed deal very gently with me. I am not anxious either to go or stay ; the will of the Lord is best." He expressed much concern for a neighbour, who was in affliction, without the comforts of religion. I said, "Every Christian who has found the preciousness of the Saviour will always wish that others may know him." He remarked, "Oh yes ; and if all the world knew my Saviour, all would love him too. What love is this ! What must the love of Christ be !" I read to him the 5th of Romans. Before I left him, I enquired if there was any thing he could eat which I could get him. He replied, "No, thank you, I cannot eat ; I have no appetite ; but I feed upon grace." I said, "The children of God have meat to eat which the world knows not of." When I went

down stairs, his wife related to me a somewhat striking occurrence, showing the faithfulness of God to those who fear him, and the truth of that promise, "They shall not want any good thing." The previous Saturday her husband told her that he thought he could take a small milk pudding, if she would make him one ; but added, "Mind you get the milk to-day." She, however, thinking that new milk would be better for him, deferred procuring it till the Sunday morning. When she took it to him, he said, "You bought this milk yesterday, did you not?" Her confused looks proved that such was not the case. "Then (he said), I must not take it : this is the Lord's day." His wife begged him to take it, but he said, "I feel I ought not." While he was saying this, his sister came running into his room, saying, "I hope you have not had your dinner, for my mistress has sent you some turkey." The poor man exclaimed, "Ah ! you see God has sent me my dinner ! I did not take the pudding, fearing I might displease my God ; and he has provided this for me." My next visit found this dying Christian still "looking to Jesus." He was alone. When I entered, he said, "I wish my wife to leave me much alone, as I am then better able to think on the goodness of God to me. Sometimes persons may say to me, 'Are you alone?' but I can say, 'No, I am not alone, because my Saviour is with me.' I feel I have now done with this world. I long to see the New Jerusalem. I know my name is written on my Saviour's hands." I said, "I doubt not it is written on his heart." He took his handkerchief to wipe away the tears which fell from his eyes, and said, "Don't think I am not happy ; these are not tears of grief ; oh no, they are tears of joy, tears of gratitude ! 'Bless the Lord, O my soul !'" I read to him the 116th Psalm. When I had read a few verses, he remarked, "The Lord has heard my prayer." I said, "Yes, and he will hear it." "I have prayed much for my wife, and I feel confident the Lord will bless her. I have also prayed for my enemies, though I don't think I have many."

The next time I visited him, in answer to my question, "How are you this morning?" he replied, "I have more pain ; but I have more strength." I said, "God will give you strength equal to your day." He said, "I find he renews my faith. I have put my soul into his hands, and I don't think he will leave me." I said, "No, the promise is, 'I will never leave thee ; I will never forsake thee.'" "The doctor told my wife yesterday that I should never recover. This was joy to me ; but I may linger, and I must be patient." I said, "Your times are in God's hands, and he will do what is best." "Oh yes (he said), that he will, and he will give me patience." He remarked, "Many learned men study the stars in the heavens, without having the love of God in their hearts ; but I cannot find words to express my love to him." I said, "We

love him, because he first loved us." "Yes (he said), his love to me is far greater than mine to him." I repeated to him that striking hymn, beginning—

"How sweet the name of Jesus sounds
In the believer's ear!"

He seemed quite to enter into every word. When speaking of his wife and children, he remarked, "I have given them up to the Lord; and though the mention of their names brings tears to my eyes, yet I love the Lord better; and I must give up all the world for him. I used to fancy myself happy in the world; but it was not happiness like this. I once thought I wanted nothing, but I now find I had nothing."

A few days elapsed before I again saw J. J. I found him much weaker. He said; "My cough hurts me much; but I am leaning on the arms of Jesus, and I have peace." A little while after, he remarked, "Nothing distresses me but the past." I said, "You know 'the blood of Jesus Christ cleanseth from all sin.'" He wept, and said, "My heart feels very different from what it once did." "Yes (I said), God has taken away your heart of stone, and has given you a heart of flesh." He then spoke of a passage of Scripture which had much struck him: "Take heed, and beware of the heaven of the Pharisees, which is hypocrisy," and then said, "Oh, I have been looking into my heart to see if there be any of that leaven there." A short time after he said, "I felt too ill yesterday to think much; but often, when I cannot speak, I can yet praise God with my heart: it is the heart he must have." I said, "Yes, God has said, 'My son, give me thine heart.'" Just before I left, he said, "I know there is laid up for me a crown of glory." I repeated that passage of Scripture, "Yet a little while, and He that shall come, will come, and will not tarry." He said, "Yes, the Lord will give me patience to wait his time. I feel a confidence, a firm confidence in my God."

My last visit to this dying saint was in one sense a painful one; and yet there was cause for thankfulness that it had been "Christ to him to live," therefore death would be his "gain." Just as I entered the house, his wife met me, saying, in the deepest distress, "Oh! I am so glad you are come! My husband is dying, and he has been asking for you." I advanced towards him, almost shuddering at the prospect of witnessing (what I never had done) a dying scene. He was gasping for breath, and unable to converse. I repeated a few passages of Scripture suitable to the trying occasion: "When thou passest through the waters, I shall be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." "For I am the Lord thy God, the Holy One of Israel, thy Saviour." "Fear thou not,

for I am with thee ; be not dismayed, for I am thy God ; I will strengthen thee ; yea, I will help thee ; yea, I will uphold thee with the right hand of my righteousness." " For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." " Lord, now lettest thou thy servant depart in peace according to thy word ; for mine eyes have seen thy salvation." That verse of a hymn came into my mind—

" When I tread the verge of Jordan,
Bid my anxious fear subside ;
Bear me through the swelling current,
Land me safe on Canaan's side."

I repeated it ; and afterwards remarked to a person standing near me, " I think he is insensible ;" when immediately he opened his eyes, and fixed them upon me. I then said, " Are you quite happy ?" He said " Yes, yes ;" which was all he had strength to utter. I then left him, thinking as I walked home, " How happy is the Christian's state ! in life and in death, the Lord is his portion." I afterwards found that he again revived ; and was able, soon after I had left him, to speak a little to those around him. To one who said to him, " Your sufferings will soon be at an end," he remarked, " My sufferings are nothing, my joy is so great. I shall soon be at home."

The following day was the Sabbath. As the day began to dawn, he said to his wife, " Just draw aside the curtain, that I may see the light of another Sabbath." He was much in prayer during the day ; and in the evening he said, " Another night, and then." Here his voice failed. The following morning his happy spirit took its flight to glory. Just before his death, he was asked, " Do you find the Saviour precious now ?" He answered, " O yes, yes ; he will never leave a praying soul."

I called a few hours after his spirit had fled, and gazed upon his earthly remains with comfort, feeling fully persuaded that he slept in Jesus, " the life of them that believe, and the resurrection of the dead ;" that " being washed, sanctified, and justified, in the name of the Lord Jesus, and by the Spirit of our God," he had been made a glorified saint in the mansions of the blessed. " Mark the perfect man, and behold the upright, for the end of that man is peace."

The Allotment System.

NO. V.—TEN YEARS' EXPERIENCE IN ALLOTMENTS AND PAROCHIAL
MANAGEMENT.

To the Secretary of the Labourer's Friend Society.

DEAR SIR—The great and continued exertions of the Labourer's Friend Society to better the condition of the labouring population have induced me to trouble you with the following observations, as not being, I trust, wholly inapplicable to the laudable object the society has in view:—

In the year 1834, on the introduction of the new poor law, I foresaw that some of its provisions, however well meant, would be rather severe on the industrious labourers, unless means were adopted to meet their effects. With this view, I applied to the proprietors of the soil in this parish, soliciting their aid in procuring land for cottage allotments. By their prompt and friendly interposition, certain portions were procured in localities near the dwellings of those persons for whom the allotments were intended. Sufficient land was thus obtained for forty allotments, averaging one quarter of an acre each. Ten years have now elapsed, during which the system has been in active operation; and, by the constant superintendence of a small committee, and an excellent treasurer, I can affirm, with confidence, that the system has been of considerable benefit to the occupiers and their families. One quarter of an acre has been found to answer better, at Bearsted, than any other quantity for a labouring man. The rent is at the rate of forty shillings per acre, exclusive of the rent-charge for tithes. The nearness of an allotment to the dwelling of its occupier is of the greatest importance to its due cultivation, as few labourers, who may, perhaps, have been toiling twelve hours in the fields, can feel much inclination to walk a mile, or probably more, to work on their allotments, however much they may require their labour. Another objection to distance is the difficulty of carrying manure to the land, and, without it, labour soon becomes a useless toil. I am certain that there is not a cottage, however few its inmates, which does not afford sufficient manure, if properly preserved and applied, to render one quarter of an acre, at least, highly productive, more especially if applied in a liquid state. This, I am happy to say, begins to be well understood by many of the allotment-holders. I may here add, that the land allotted at Bearsted is of fair average quality, and when first taken by the committee was in good cultivation.

It is a pleasing reflection to the promoters of the allotment system, at Bearsted, that not one farthing has been lost by the non-payment of rent. On the amount being received by the treasurer, he gives the payer a ticket, which entitles him

to a good substantial supper, the expenses of which are defrayed by the landlords, clergy, and others friendly to the system. At these meetings, where the committee preside, the best feeling prevails. It may be inquired—what are the rules and regulations which govern the Bearsted system? They are few and simple. The principal are, that spade husbandry alone shall be used, and no under-letting be allowed. Every agricultural labourer is supposed to know something, at least, of garden culture, and therefore to insist on any particular mode of cropping might annoy but not improve him. It would be well to impress on him strongly the benefit to be obtained by a good supply of manure; and, if any rule could be enforced to that effect, the best results might ensue to all concerned. Wheat and potatoes are much cultivated on our allotments, and some excellent crops have been obtained. One occupier was heard to exclaim, after his late harvest—"Well, thank God, my allotment, together with the road-surveyor's work during the winter, will be sufficient to carry me and my family through the year." Perhaps the latter part of this man's remark requires some explanation. It is this:—By an understanding between the surveyor and labourers, all able-bodied men, not tainted with crime, are provided with work during the pinching months of December, January, and February; but at no other time of the year. This arrangement is found to answer perfectly well. No family is compelled to break up their little establishment for the union house, whilst contentment amongst the majority is the result. It happened, a few years since, that the frost was so intense, that the crust of a road, which the surveyor wanted to break up and relay, defied all the workmen's tools. To remedy this evil a truss of lighted straw, and a few bavons, soon sufficed to thaw a space large enough to allow the workmen to commence operations; and, by securing the opening every night from the further effects of the frost, they were enabled to continue their work without further interruption.

Probably the reader may wish to know what is the extent and population of Bearsted. It is of small extent, having only about six hundred acres, whilst its population, for a rural parish, is extremely dense, having about one soul to an acre. With such a population, it might naturally be concluded that, from the arrangement of finding employment for every man during winter, the surveyor's charges would be enormous, and the highway rates proportionably large. Not so, however. In the severest winter not more than fifteen persons have been employed at any one time. Nor has the highway-rate exceeded tenpence in the pound, annually, since the arrangement above detailed has been in operation. The limited number of men employed by the surveyor, considering the numerous population, must, in a great measure, be ascribed to the good feeling

and liberality of the land occupiers. They seldom discharge an industrious man whilst anything can be found to employ him upon. They seem, indeed, to act upon the principle, that the employer has duties to perform as well as the employed. "Live and let live" is their motto. There is also a weekly subscription, by the poor, to a clothing club, to which one-third is added to the sum subscribed; besides a coal subscription, a distribution of blankets, soup, beef, &c., all of which tend to better the condition of the deserving. Nor ought the national school to be forgotten, which has been erected near the village green. Here the boys of the first class, whose ages average about eleven years, are taught, besides reading, writing, and arithmetic, the best methods of draining, trenching, taking levels, land measuring, &c. Their master, a very intelligent man, reduced the land chain of twenty-two yards to one of twenty-two inches; certain figures are occasionally traced on the floor of the school-room in bad weather, and with this miniature chain the boys are soon taught the use of the proper chain in the fields.

In addition to the above, it is intended to give eight of the most competent of the boys, chiefly the sons of agricultural labourers, a small allotment of about two perches of land each, near the school, where they will be taught various modes of cropping, the nature and application of manures, &c., the result of which, should the plan answer, I shall have much pleasure in communicating to you, for the information of the Labourer's Friend Society.

Believe me, dear sir, very faithfully yours,

Bearsted-house, near Maidstone, 1845. CHS. WATTH.

* * By the liberality of the proprietors, and good management of the occupiers of the soil in the adjoining parish of Thornham, all the able-bodied labourers have been kept in constant work during the whole of the present winter, 1844-5. One proprietor alone has caused about eight acres of land to be trenched and planted, besides other extensive improvements on his estate. Draining is also in progress on the Thornham Court property, where a field, recently a perfect swamp, is thoroughly reclaimed, although the work has not long been finished. It is admirably done. The drains are thirty inches deep, and twelve yards apart, and are all in full action.

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ADMIRABLE APOLOGY FOR A LONG SERMON.—A clergyman one day was so engrossed with his subject that he exceeded his usual time, and the clock struck one. After pausing a moment, he exclaimed, with great energy, "Time reproves me, but Eternity commends me."

DUKE.—The word *duke* means a leader. It is derived from the Latin *dux*, which comes from the verb *ducere*, to lead.

## Bible Notes.

### NO. VI.—SACRED PLACES.

IN addition to the Tabernacle and Temple, there were other sacred places to which the Jews resorted for purposes of public or private worship. The following list will include all which need be noticed, and which are essential to be known by the reader of the Bible.

#### THE HIGH PLACES, PROSEUCHÆ OR ORATORIES, AND SYNAGOGUES OF THE JEWS.

THE HIGH PLACES were frequently mentioned in the Old Testament. They were places appropriated to divine worship, in groves, woods, or mountains, first by the Patriarchs, and afterwards by the Heathen idolaters, by whom they were made the scenes of the most diabolical and impure rites. As the Canaanites, among whom the Israelites lived, were eminently addicted to this idolatrous worship. After a place had been assigned for the worship of God, it became unlawful to offer sacrifices upon these high places, or any where else, but in the place God had chosen. Hence it is that the conduct of the Israelites, both kings and people, in offering sacrifices, ever after the erection of the temple, is so frequently reprobated in the books of Kings and Chronicles. They were indeed removed by several pious kings, and particularly by Josiah, after whose time they are no more mentioned in sacred history.

PROSEUCHÆ OR ORATORIES were places built for *private devotion*. From the proseuchæ (so it should be rendered in Luke vi. 12), where our Lord spent a whole night in prayer, being erected on a mountain, it is probable that these edifices were the same as the high places already noticed. Sometimes they were built by the river side, or on the sea shore.—See *Acts* xvi. 13-16.

THE SYNAGOGUES were buildings in which the Jews assembled for prayer, reading, and hearing the sacred Scriptures. It is said that there were not fewer than four hundred and eighty in Jerusalem, previously to its capture and destruction by the Romans. There does not seem to have been any particular form of structure observed in these buildings: there were however various officers, whose business it was to see that the duties of religion were decently performed therein. These officers may be thus classed:—

1. *The Rulers of the Synagogue* (Luke xiii. 14; Mark v. 22). They regulated all its concerns, and gave permission to persons to preach.

2. The officer next in rank was the *Sheliach Zibbor*, or *Angel the Church*, whose province it was to offer up the public prayer.

3. The third officer was inferior in dignity to the other two,

and seems to have been the *Minister* spoken of in Luke iv. 20. He had charge of the sacred books.

The Synagogue service consisted of three parts.

1. The first part of the service was *Prayer*, which was liturgical, or according to a set form.

2. The *reading of the Scriptures*. To ensure regularity and uniformity in this department, the *Law* was divided into *Paraschioth* or *Sections*, and the *Prophets* into *Haphtorah* or *Portions*.

3. The third part of the Synagogue service was, *Exposition of the Scriptures, and Preaching to the People*. The first was performed at the time of reading of them, and the other *after* the reading of the Law and the Prophets. In Luke iv. 15-22, we have an illustration of this. There we find our Lord teaching in both these ways. The portion of Scripture appointed to be read that day was the fifty-first Haphtorah, or Isaiah lxi. 1. The book was given to Christ to read. When he had read the passage, he delivered it to the minister, and then sat down, and expounded it, according to the custom of the Jews.

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"HE IS OUR PEACE."

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Now let the Christian's hope abound,  
And anxious sorrow cease ;  
Though storms of trouble rage around,  
In Jesus we have peace.

Saviour ! when earth and hell oppress,  
Thy gracious power we prove ;  
And all our trials and distress  
Exalt Thy wondrous love.

We plead Thy name before the Throne,  
And cast our burdens there :  
That powerful name, our God will own,  
And bless our humble prayer.

By faith we hear Thy gracious voice ;  
The promised crown we see ;  
And in those trials we rejoice,  
That bring us near to Thee.

ANONYMOUS.

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## Martyrs.

"The noble army of martyrs praise Thee."—*TE DEUM.*

### TWENTY-TWO PROTESTANTS DRIVEN FROM COLCHESTER TO LONDON.

DURING the autumn of 1557, Justice Brown, a noted inquisitor, went to Colchester, and caused diligent search to be made in every house, and all strangers to be apprehended and examined; "for this place (said he) is a harbour for all the heretics, and ever was." Twenty-two were soon apprehended: they were pinioned together; and though their keepers allowed them occasionally to be loose as they passed along the road, they sought not to escape, but proceeded on their way, remembering the declaration of our Lord to His disciples, "Ye shall be brought before governors and kings for my name's sake;" and the people, as they passed along, prayed to the Lord to strengthen them. When they approached London they were secured more carefully, and led through the streets in open day. Fox inserts the letters which passed between Bonner and his commissary relative to this party. The inquisitors, by whom they had been apprehended, compelled a commissary to take charge of them, and he states to Bonner how he agreed with four men, for the sum of forty-six shillings and eightpence, to receive this party, being fourteen men and eight women, at three in the morning, "ready bound with gyves (handcuffs) and hemp, and to drive, carry, or lead, and feed with meat and drink, as heretics ought to be found," (reader, mark that!) till they were delivered to the bishop's officers. Bonner wrote to Cardinal Pole, complaining of the expense and trouble these prisoners occasioned him. They were lodged at Aldgate on the night of their arrival, and Bonner states, "he had arranged they should come to him at Fulham very early on Saturday morning, that they might quietly come and be examined by him." But they thought the lesson too important to be lost upon the citizens of London. They were unwilling to set out so early, and refused to proceed, except through the principal streets. They came to the bishop's palace, attended by a thousand persons; and Bonner writes, that he had blamed the mayor and sheriffs for suffering this, adding, "These naughty heretics, all the way they came through Cheapside, both exhorted the people, and were much comforted by the crowd." Bonner further states, that he had intended to have had them all at Fulham, and there to have pronounced their doom; but, remembering Pole's displeasure at his burning thirteen heretics at Stratford, he wrote for further instructions. Pole appears to have thought that this wholesale mode of proceeding had attracted too much notice, and that a general disturbance might probably ensue

if they were burned. He therefore only required the prisoners to sign a paper, stating that "they believed the Sacrament to be Christ's body, according to the word of our Lord, and that they submitted themselves to the Catholic Church of Christ, and promised to live as became good Christian men, and to submit to their superiors according to their bounden duties." These were very different articles from those which had been tendered to others, and as nothing was said respecting the peculiar tenets of Romanism, they signed the declaration, and were set at liberty; but they were marked persons, and some of them afterwards suffered. Bonner himself was blamed by the council for allowing these prisoners to escape; it was an exception to his general conduct, and he in future proceeded in his accustomed career.

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## **Village Dialogues.**

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### **NO. VI.—A FEW WORDS ABOUT WALES.**

IN my excursions in the midland counties of England, as stated in the former numbers, I passed through Leicestershire. From the railway carriage I came in sight of the fine old gray tower of Syston Church, lifting its venerable head among the surrounding trees. At the station I stopped, and soon wended my way to the vicarage, where a friend resides whom I had not seen for upwards of a quarter of a century. Being a Welshman I doubted not receiving a hearty welcome, as his and my countrymen, in the principality, are remarkable for their honesty, bravery, and hospitality. Finding my friend at home, I soon enjoyed myself in one of his study chairs.

He was the editor of "Letters of the Rev. Griffith Jones (late rector of Llandowror, Carmarthenshire, founder of the Welsh Circulating Schools) to Mrs. Bevan, late of Langharne, near Carmarthen; with a Introductory Essay by himself. Published by Seeleys, London, in 1832." These letters are worthy the pen of Leighton, for they convey some beautiful comments upon some of the most interesting points of Christianity; but the chief value of the publication arises from the accurate, but scarcely known, account of Welsh piety, during the early part of the last century.

My friend is also the author of "A Brief Memoir of the Life and Labours of the Rev. Thomas Charles, A.B., late of Bala, Merionethshire," who was born in 1755, and afterwards became eminently useful among his countrymen: he was associated with those good men who formed the Bible Society. The extracts from his "Diary," as given by Mr. Morgan, the

author, are highly deserving of perusal by Christians of all denominations.

The Rev. Edward Morgan has also lately published "A Memoir of the Rev. John Elias," another most useful minister in Wales, who was born in 1744, and died in 1841. Fond of retirement in a country village, the good vicar of Syston has produced this interesting piece of biography, which I would heartily recommend to the perusal of the reader.

These three volumes led us to the following dialogue, and to save time and paper, he is meant by the letter E, and myself by the letter W.

W. Well, my good old friend, it is now twenty-six years since I had the pleasure of addressing your people in your fine old church; we then took sweet counsel together in person; we have corresponded ever since; we have seen many changes. You have lately been in Wales: tell me something about the dear land of our birth, for I have not been in it for the last twelve years. Does religion flourish in it?

E. I generally go once a year to Wales, and I think upon the whole, though many of the old standard preachers there have died, that true religion is on the increase. The efforts of the ministry of Jones, and Charles, of Williams of Pantycelyn, and of others, are very visible, producing in many respects abundant fruit to the glory of God.

W. Jones, of Llandowry, always adhered to the doctrine and discipline of the Established Church; but I think that it was a great pity that Charles and Elias were excluded from its pale.

E. No doubt, union is better than division. We must record things as we find them. What is the cause, in your opinion, that the Church in some parts of Wales is so depressed?

W. In answering your enquiry, I must repeat what myself and my countrymen, the clergymen of—, have expressed in our annual petitions to Parliament, on the subject of the bishoprics and livings in Wales being filled up by Englishmen, who do not know the Welsh language, and who are not acquainted with the habits of the Welsh people.

E. I have read indeed with much interest those petitions from your countrymen and yourself. The clergymen in Wales dare not use the language you do, for they are subject to those English, who are bishops and vicars in Wales. You are nearly two hundred miles from the principality; so you can speak out, and do you speak out manfully and yet respectfully.

W. We have taken advantage of our position, and we trust that we have done good. The excellent archdeacon of —, at a meeting of his clergy nearly two years ago, paid us the compliment to say that it was we that opened the eyes of the public respecting the evils of uniting the sees of St. Asaph and Bangor.

E. There ought to be more, not fewer, bishops in England and Wales.

W. Now mark the consequence of appointing English bishops, who, of course, institute English clergymen to Welsh livings and incumbencies. The bishop can be no judge of a candidate's fitness for reading or preaching in Welsh. How absurd it would be to appoint a bishop, who knew no English, to an English diocese! How out of place a person who could not speak English would be in an English parish! Yet, such is the policy, or rather impolicy, of our rulers with respect to Wales! The people generally speak Welsh. On Sunday, they have an English service. People go to Dissenting chapels to hear the service in Welsh. Thus the Church suffers. Charles, of Bala, and others, seeing this strange anomaly, preached where they could, and were shut out of the Church! Surely such a state of things was bad!\*

E. You and I, and many other clergymen, natives of Wales, have been driven into England, through this cause. We had no chance of preferment of any sort at home; so we were obliged to go away, where we could. The English were preferred over our heads.

W. You remember the large village of —, where the population is almost entirely Welsh. The rector lived near London, and an old infirm man served the curacy by giving them a service once in the week. When the rector died, the parishioners presented a petition to the Bishop, to present an excellent Welsh scholar, who served a small adjoining parish, and who officiated at funerals and marriages for the old curate, to the living. The young man was also recommended by three of the most intelligent and influential clergymen in England, who had known him—that is, by Mr. B—, of Bristol, Mr. B. W—, of London, and Mr. C. S—, of Cambridge. But, what did the *English* Bishop do? He presented an *English man*, who cannot reside thereon, because the people are *Welsh*! The Dissenters profited by the appointment, built new chapels, and the Church was, and is still, served half the Sunday by a curate of very inferior abilities.

E. There may be exceptions to this general rule; but they are the exceptions, not the rule. In writing the "Life of Charles," and in other publications, I felt this difficulty. But, I endeavoured to speak the truth, and I hope God will bless it.

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\* The writer of this Dialogue, April 13th, 1845, was affected to tears, and delighted beyond measure with the service in the Welsh language, in the Welsh Church in Ely Place, Holborn, London. It was a reproach to our men in power that there was not always a Welsh Church in London. Thanks be to God that this reproach is rolled away! May that Church abundantly prosper! The Bishop of St. David's preached in it April 20th, 1845.



W. I can assure you, without flattery, that your books have been very useful, not only in Wales, but in England too. They have been much read in my parish; and I sincerely wish that they were more generally known throughout the kingdom.

E. God be praised, who has blessed them.

W. Go on, my friend, and write us more "Lives." You have leisure in this quiet parsonage to do so. May God long spare you, to be abundantly useful by your person, as well as by your preaching!

W. M.

May 3rd, 1845.

## Notes on Church Customs.

### NO. IV.—BAPTISM.

In our last paper of "Notes on Church Customs," we referred to the practice in early times of clothing the baptized in white dresses. Our Whitsunday (White Sunday) no doubt took its name from the numbers thus clothed that commonly appeared in the churches on that day. On such an occasion it was said:

"The milk-white robe their souls refulgent shows,  
Whilst o'er his flock with joy the shepherd glows."

And the following lines were written for a place wherein they used to baptize, or the baptistery, as it was called—

"The priest paternal, from the sacred spring,  
Babes, pure in body, soul, and dress, doth bring."

At Milan, it was the custom for the bishop to wash the feet of the baptized—a practice grounded upon John xiii. 14.

There was anciently no stated time or age for baptism—it was usual to baptize on any day, in infancy or a more advanced age, and very often at the point of death. As for the water used in baptism, it is clear that the apostles and their disciples used to baptize their *neophytes*, or new converts, with the first water they met with. Of this, the Scriptures give abundant and undoubted testimony. When the use of river water was abandoned, the practice began of consecrating water; and it was ordered, that "such water, if possible must be made use of in baptizing as had been consecrated on Easter or Whitsun eve of the same year"—these being the only two times in the year, in the very earliest ages, when baptism was administered. The practice of consecrating water, *by an express act of the minister*, receives no countenance from our own

Church. She has ordered such a process in the case of the other sacrament; but has omitted it in this.

*Sprinkling*, in baptism, was unknown in the first age of the Church: it was, indeed, allowed in some cases; but persons so baptized were incapable of holding any dignity in the Church. The earliest mode was that of *immersion*, which, it is said, continued till St. Gregory's time. It was performed in the open air, until the time of the Saxons; for Paulinus, Archbishop of York, baptized a thousand persons at one time, in the river Swale, in the county of York.

When infant baptism became at length universal, and immersion was found inconvenient and even dangerous in cold weather, aspersion, or sprinkling, was adopted in its stead; and as this required but little water, the fonts probably began to decrease from that time, till they reached their present size.

Sprinkling, as it has been said, was introduced into England about the beginning of the ninth century; but it has not superseded immersion: the option of either being left by the English Church to those who bring the child to baptism.

The canons of our Church require that in every church there should be a font of *stone*. Durandus suggests that the propriety of a *stone* font arises from the water which typified baptism in the wilderness having flowed from a rock.

*Fount* is the true form of the word "font;" and the idea preserved in this word is as scripturally true as it is beautiful. The notion intended to be kept alive, and continually presented to the Church by a font, is that of a stream continually fresh, springing forth from the eternal Spirit, for the cleansing of the Church. "Baptism (writes Dr. Hammond), as an initiation into the Church, is an entrance into a Christian and eternal life: and the water in the baptistery, or font, *maintained from the spring*, is here called a river." (Rev. xxii. 1).

"The primitive Christians (says Wheatley) gave the new-baptized *milk*, and *honey*, and *salt*, which were all given to infants, new-born, probably grounding the practice upon Isaiah vii. 15 (this latter custom being still preserved in some places) —and put upon them *white garments*, to resemble the swaddling spoken of by the prophet Ezekiel xvi. 6.

This subject will be continued in our succeeding number.

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## The Fathers.

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### VI.—LIFE OF ST. GREGORY.

ST. GREGORY was born at Neocæsarea, the metropolis of Capadocia. His parents were Gentiles, and his father, himself a proficient in the learning of that age, neglected no means of instructing him in philosophy and literature. Nor did his

death, which took place when St. Gregory was very young, put a stop to his studies: he pursued them with equal ardour under the care of his mother, who superintended his education. When freed, however, from the restraint of paternal influence and example, St. Gregory no longer confined his attention to the study of heathen philosophy; and his faith in its doctrines was much shaken by a comparison of them with the tenets of Christianity. After having availed himself of all the advantages offered by his native country, he resolved to complete his education by participating in those of foreign lands. He first visited Alexandria, and after studying some time in the platonic school of that city, proceeded to Cæsarea, where he entered the school of Origen. While there, he was not only instructed in every branch of science, but was, by that holy father, made acquainted with the truth. His feet, which were still wandering on the dark mountains of superstition and error, were firmly fixed on the "Rock of ages;" and, no longer halting between two opinions, he abandoned idolatry, and devoted himself to the worship of the true God. Before leaving Alexandria, St. Gregory expressed, in a public oration, his thanks to God for the unspeakable gift which he had received during his stay there, and his gratitude to Origen for having led him to seek it. On his return to Neocæsarea he was received with joy by his former companions: his society was courted by the learned and great, and on every side he was assailed by flattery. But having learned of Him who was meek and lowly, he shrank from any display of his acquirements; and, although so fitted to shine in society, retreated from the admiring gaze of the world, and retired to a solitary desert, there passing his time in the unceasing contemplation of divine things. He was soon, however, called from his concealment; for Phœdineus, Bishop of Ducæsea, lamenting the unhappy state of the Neocæsareans, who were wholly given to idolatry, invited St. Gregory to accept the bishopric of that city—an office which he at first refused, on account of his extreme youth; but at length the prayers and entreaties of Phœdineus, joined to the unanimous voice of the Churches, induced him to yield, and he was consequently consecrated to the episcopal dignity. Accompanied by those who had been the companions of his solitude, he shortly after set out for Neocæsarea. His fame had reached that city before his arrival, and numbers of the inhabitants came to meet him and welcome his return. Notwithstanding their prejudices against Christianity, the people of Neocæsarea revered him whose professed object was to introduce it among them, and were emulous of the honour of entertaining him. At the request of Musomius, one of the principal citizens, St. Gregory became his guest. He had, on entering upon his charge, not only to water, but to plant the seeds of truth; and that in a

soil over-run with idolatry, and laid waste by long want of cultivation. The holy bishop, however, laboured so diligently, and yet so effectively, that he quickly collected a numerous congregation, to which the Lord added daily such as should be saved.

The Prince of Darkness had long reigned triumphant in this city, and still held in thralldom many of its inhabitants. His kingdom was, however, completely overthrown, and his strongholds demolished by the efforts of St. Gregory, who, clothed in the armour of light, waged war against his infernal hosts. In the might of the Lord he went forward to prevail, and the powers of hell being made subject to him, he released the slaves of Satan from so fearful a bondage.

The word thus established by St. Gregory was confirmed by signs following. He was gifted from on high with eminent powers. So high was his reputation, for wisdom as well as for holiness, that he was consulted in all doubtful points concerning either civil or ecclesiastical affairs; and in these cases his decision was always acknowledged to be suitable and impartial. Nor while thus building up his disciples in their most holy faith, did he neglect to perform the ceremonies of the Catholic faith. His earliest converts had begun to erect a church: many of them laboured with their hands, and others assisted by their prayers and contributions the glorious work. They frequently assembled within its hallowed walls to offer their worship to God in the place where his honour dwelleth. St. Gregory continued to manage the affairs of his diocese with skill and success, until the Decian persecutions, when, trembling for the constancy of his converts, especially those who had but lately been admitted into the Church, and fearing that they would not be able to withstand the fiery darts of persecution, he retired with them into the deserts, until this storm should be overpast. In this retreat they were pursued by the command of Decius: he being particularly desirous of securing their bishop (whose great achievements had rendered him obnoxious to that emperor); and thus, by smiting the shepherd, to scatter the sheep. His designs were, however, completely frustrated, and the Neocæsarean Christians were, on several occasions, wonderfully preserved from the assaults of his messengers—an interposition of Providence, which only stimulated him to new acts of cruelty and oppression towards the Churches within his power. On the cessation of the persecutions, St. Gregory returned with his disciples to the scene of his former labours; and, visiting his diocese, established annual festivals, in order to revive the memory of those blessed martyrs who had died for the Catholic faith. When the time drew near that this faithful servant of God should die, he sent throughout all the city of Neocæsarea to ascertain whether it contained any who still

practised idolatry, and being told that their number amounted but to seventeen, glorified God, who had enabled him to effect so mighty a salvation in this idolatrous land. Then, after having fervently prayed for the prosperity of the Church, and for the conversion of the heathen, he calmly resigned his soul into the hands of his heavenly Creator.

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### POPISH MAXIMS.

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THOUGH the following maxims are Popish, let it be distinctly understood that they ought not to be charged upon every one of that community. It is, however, well known that they have been held, propagated, and acted upon. It would be inconvenient for those who live on British ground to avow them; and it is to be hoped that very few indeed have any disposition to do so, even if circumstances were otherwise than they are. But, then, let it not be denied, that these maxims have been held by Papists, and if those of the present age do not hold them but abominate them, let them avow it and express their indignation at the men who did hold them; and let them consider, too, what becomes of their boasted unity in doctrine and practice in their Church, in all places and throughout all ages. Will they censure their rulers and doctors of former times? If not, they expose themselves to the suspicion of being accessories after the fact; and, if they do censure them, what becomes of that infallibility, about which they make such high pretensions?

We shall class a few of these maxims under their proper heads.

*Allegiance to Rulers, &c.*—"As long as the prince continues excommunicate, the subject is freed from the obligation and oath of allegiance."—(*Cardinal Toletus*).

"It is not lawful for Christians to tolerate any king who draws his subjects into heresy."—(*Bellarminus Jes.*)

"But subjects ought to endeavour to set up another in his place."—(*Sanderus*).

*Bulls of several Popes against Princes.*—Gregory VII. "We, by our apostolic authority, do absolve all subjects from their oaths of fealty, which they have sworn to princes excommunicate." Gregory IX.—"We excommunicate all heretical princes, and absolve their subjects from their oaths and duties of allegiance." Pius V.—"We absolve all subjects of England from the oaths they have taken to Elizabeth their Queen."

*Heretics.*—"Heretics may be lawfully spoiled of their goods (*i. e.* in any manner) though it had better be done by authority."—(*Decretum Papale.*) "Heretics may not be termed either

children or kindred, but according to the old law, "thy hand shall be upon them to spill their blood."—(*Pope Gregory IX.*) By Pope Gregory IXth's constitutions, a man, by heresy, is deprived of all jurisdiction, whether natural, civil, or politic.—(*Simancha*). "If I take part, hold friendship, or enter into league, or join in matrimony with heretics; if ever I give aid or plight my faith to them, &c., then let God confound me." This was the oath of the Leaguers of France. "He with whom a heretic has entrusted anything, is not bound to restore it."—(*Simancha*). "A father who has a son a heretic, and will not be converted, if the father be free and hath a right of disposing of his goods as he pleases, he is *obliged* to disinherit such a son. And parents commit mortal sin by giving their daughters in marriage to heretics."—(*Cardinal Alanus*). "By the heresy of the father the child is freed from obligation to obey him."—(*Alanus Simanchi*). Dr. Troy, late Popish archbishop of Dublin, published in 1816, an edition of the Bible, in which he declares Protestants to be heretics. He asserts, also, that "it is lawful to break faith with heretics; that it is in the power of the Pope to absolve subjects from their oaths of allegiance to a Protestant prince;" that "the prayer of a Protestant cannot be heard." And in his exposition of chap xvii. 6, and xxii. 8, of the book of Revelation, he says—"When Rome puts heretics to death, and allows their punishment in other countries, their blood is not called the blood of the saints, no more than the blood of thieves, man-killers, or other malefactors; for the shedding of which no commonwealth will answer." The following are some of the particulars of the oath taken by every Catholic bishop before consecration:—"The Roman papacy and the royalties of St. Peter, I will assist to retain, and defend against every man; the rights, honours, privileges, and authority of the holy Roman Church, and of our lord the Pope and his successors, aforesaid, I will be careful to preserve, defend, enlarge, and promote; all heretics, schismatics, and rebels against our said lord and his successors, aforesaid, I will to the utmost of my power persecute and oppose."

*Morality*.—"The Catholic faith teaches that every virtue is good, and every vice is evil; but if the Pope should err in commanding vices and forbidding virtues, the Church would be bound to believe that vices are good and virtue evil, unless he wishes to sin against conscience."—(*Bellarmino*). The sovereign Pontiff, as lately as the year 1809, in an address to the prelates of his Church, declared, "that all oaths taken to the prejudice of the Church—that is, the Church over which he presides, are null and void." "There is no doubt but Catholic parishioners may lawfully defraud Protestant ministers of their tithes."—(*Alanus Cardinalis*).

## The Churchman's Portfolio.

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### A WORD BETWEEN BILL TOPER AND MAT READY.

M. I say, Bill—how d'ye get on with the tin?

B. Middling, only middling, Mat.

M. How so? I thought you got a good many shillings a week.

B. Yes—but then there's a rare draw upon that. I wish I was in your shoes, Mat.

M. I know, Bill, what you mean—the beer—the beer—that's the mischief with you.

B. You've hit the right nail;—but what had I better do, Mat?

M. Don't go to that place no more.

B. But where else shall I go?

M. Don't go to no beer house. I us'd to think that I wouldn't get on if I didn't go: but I've found out that I can't get on if I do: and that's your case.

B. 'Tis wrong, I know 'tis wrong. I won't go.

M. Ah you *can't* be the better. You *will* be the worse if you do go.

B. But whatever have you done with all your week's pay, Mat?

M. You come with me and see—(Bill went in with Mat to his house, to which they now approached, and there he saw the *happy countenances* of his wife and children).

B. I wish my house was like this.

M. You do what I said, Bill, and please God it may be so.

### THE "PURE AND APOSTOLICAL BRANCH."

The Church of England is "pure"—

1. Because she attends to the voice of Jesus, her master.
2. Because she endeavours to follow others as they followed Him.
3. Because she strives to keep herself free from thoughts, words, and deeds, inconsistent with "the Sun of Righteousness" and his pathway of glory.

The Church of England is "apostolical"—

1. Because she is built upon the "Rock of ages."
  2. Because she derives her power by succession.
  3. Because she seeks practically to exhibit the *source*, the *strength*, the *efficacy*, of all her doings—in, and through Him, who is "the same yesterday, to-day, and for ever!"
- "The blessing of God Almighty the Father, the Son, and the Holy Spirit attend her—that she may truly rejoice here and hereafter."

## BURIAL.

We go to the grave of some dear one—we mourn—we grieve over their too short career to our poor faculties; and we seem to pity them as it were for being so soon taken away—for so soon yielding to mortality. But Christian consideration bids us ponder the path of our feet; and know that, although we have seen the earth again closed over the remains of the beloved of our hearts, if not our souls, soon, soon, must it be re-opened, and close over ourselves—for “we all do fade as a leaf;” and, even should we be spared for a little while longer than is common, we must decay in the body, our souls must depart, nor can the awful day be far off.—“Prepare to meet thy God.”

“CUT YOUR COAT ACCORDING TO YOUR CLOTH.”

You have often heard this, I dare say. What does it mean? It means that you must have an eye to your circumstances. You must not think to act as if you were twice as well off (to use a common phrase). You must *not spend more than you have got* if you would be easy and comfortable. Beware of vanity!—beware of excess! For these—these—have been the downfall of many already. Oh, see that you add not to the many more!

E. W. B.

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A CHURCH DICTIONARY.

**ARCHBISHOP.** For the sake of order, dioceses are formed into one province, over which one bishop is selected to preside, and he is generally styled an archbishop. The Church of England is divided into two provinces, and has two archbishops, the Archbishop of Canterbury and the Archbishop of York. In Scotland the chief bishop is called the Primus, in the United States of America the Presiding Bishop.

**ARCHDEACON.** In the Church of England, and most European Churches, each diocese is divided into archdeaconries and parishes; over the diocese the bishop presides; over the archdeaconry one of the clergy is appointed by the bishop to preside, and he is called an archdeacon; over the parish, the rector or vicar presides. The name of archdeacon is derived from the fact that this officer was at one time chosen from the order of deacons. He is now always selected in England from the order of priests.

**ARTICLES.** In the reign of Queen Elizabeth “Thirty-nine Articles were agreed upon by the archbishops and bishops of both provinces, and the whole clergy, in the Convocation holden at London, in the year 1562, for the avoiding of diversities of opinions, and for the establishing of consent touching true religion.” It is a mistake into which ignorant persons are apt



to fall, to suppose that the Thirty-nine Articles of 1562 were intended to answer the purpose of a body of divinity, and it is a very grievous error for persons to speak of the Church of England as the Church of the Thirty-nine Articles. These articles, as by their very title may be seen, were intended merely to bear upon those points on which, at the time of the Convocation, there were diversities of opinions. The clergy are obliged to subscribe to them, that on these points there may be as near an approach to unanimity as possible, but they are not like the three creeds introduced into our service, nor are they imposed upon the laity. Parties who should attempt to base a system of education, or any other system of doctrine, only on the Thirty-nine Articles, would have no right to represent themselves as embracing the tenets of the Church of England. The Thirty-nine Articles only embrace our tenets on certain points: for our whole doctrine the appeal must be made to the whole of our Book of Common Prayer, and to the Canons. The Thirty-nine Articles are chiefly pointed against the principal errors and corruptions of the Church of Rome, and the heresies and extravagancies into which certain Protestant sects had fallen at the time of the Reformation.

**ATHANASIAN CREED.** St. Athanasius was a very learned and pious bishop, who wrote in defence of the Apostles' Creed, when it had been misinterpreted, and attempts had been made to alter it by the early heretics. The Creed, which is called by his name, and which was not composed by him, was drawn up with a view to explain, more directly and fully, the intention of the several articles and points of faith contained in the Apostles' Creed, and thereby to contradict some heresies or false doctrines which had gone abroad, and were calculated to mislead the uninstructed, and confound the first principles of the Christian faith. It was not intended for the introduction of any new article of belief, but to prevent heretics from putting a wrong construction on the articles already received. It is thus well styled by Luther, *The Bulwark of the Apostles' Creed*. It is one of the three Creeds received by every branch of Universal Church.

**BANNS.** The word Bann comes from a barbarous Latin word which signifies to put out an edict or proclamation. Before any can be canonically married, except by a license from the bishop's court, banns are directed to be published in the Church, that is, public proclamation is to be made to the congregation concerning the design of the parties that intend to come together. This care of the Church to prevent clandestine marriages is, as far as we can find, as old as Christianity itself. The design of the Church is to be satisfied whether there be any just cause or impediment why the persons so asked should not be joined together in matrimony.

**BAPTISM.** Baptism is one of the sacraments, which accord-

ing to the Catechism, are "generally necessary to salvation." Our blessed Saviour says "that except a man be born again he cannot see the kingdom of God;" (John iii. 3)—and in explanation of his meaning he adds—"Verily, verily I say unto thee, except a man be born of Water and of the Spirit he cannot enter into the kingdom of God." (ver. 5). Upon this the Church remarks:—"Beloved, ye hear in this Gospel the express words of our Saviour Christ, that except a man be born of Water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this sacrament where it may be had. Likewise immediately before his ascension into heaven, as we read in the last chapter of St. Mark's Gospel, he gave command to his disciples saying—"Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Which also sheweth unto us the great benefit we reap thereby. For which cause St. Peter the apostle, when, upon his first preaching of this Gospel, many were pricked at the heart, and said unto him and the rest of the apostles, Men and brethren, what shall we do? replied and said unto them—"Repent and be *baptized* every one of you for the remission of sins, and ye shall receive the Holy Ghost.' The same apostle testifieth in another place—"even baptism doth also now save us, not the putting away the filth of the flesh, but the answer of a good conscience towards God, by the resurrection of Jesus Christ."—*Office of Adult Baptism.* The Church also states in the Catechism, that a sacrament, as baptism is, hath two parts, the outward visible sign and the inward spiritual grace: that the outward visible sign or form in baptism is water, wherein the person is baptized in the name of the Father, and of the Son, and of the Holy Ghost; and that the inward and spiritual grace which through the means of baptism we receive, is a death unto sin, and a new birth unto righteousness; for being by nature born in sin and the children of wrath, we are hereby, *i. e.*, by baptism, made children of grace. Therefore the Church, as soon as ever a person is baptized, directs the minister to say—"Seeing now, dearly beloved brethren, that *this child* is regenerate and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto Him, that this child may lead the rest of *his* life according to this beginning."

**BISHOP.** This is the title now given to those who are of the highest order in the Christian ministry. The doctrine of Scripture, as it relates to the office of bishop, has been briefly stated thus:—

As the Lord Jesus Christ was sent by the Father, so were the apostles sent by Him. "As my Father hath sent me (He

says, soon after his resurrection), even so send I you." Now how had the Father sent Him? He had sent Him to act as His supreme minister on earth; as such to appoint under Him subordinate ministers, and to do what He then did, when His work on earth was done, to hand on His commission to others. The apostles, in like manner, were sent by Christ to act as His chief ministers in the Church, to appoint subordinate ministers under them, and then, as He had done, to hand on their commission to others. And on this commission, after our Lord had ascended up on high, the apostles proceeded to act. They formed their converts into Churches: these Churches consisted of baptized believers, to officiate among whom subordinate ministers, priests, and deacons, were ordained, while the apostle who first formed any particular Church, exercised over it episcopal superintendence, either holding an occasional visitation, by sending for the clergy to meet him (as St. Paul summoned to Melitus the clergy of Ephesus), or else transmitting to them those pastoral addresses, which, under the name of epistles, form so important a portion of holy Scripture. At length, however, it became necessary for the apostles to proceed yet further, and to do as their Lord had empowered them to do, to hand on their commission to others, that at their own death the governors of the Church might not be extinct. Of this we have an instance in Titus, who was placed in Crete by St. Paul, to act as chief pastor or bishop; and another in Timothy, who was in like manner set over the Church of Ephesus. And when Timothy was thus appointed to the office of chief pastor he was associated with St. Paul, who, in writing to the Philippians, commences his salutation thus:—"Paul and Timotheus to the servants of Jesus Christ who are at Philippi, with the bishops and deacons."

Now we have here the three orders of the ministry clearly alluded to. The title of bishop is, to be sure, given to the second order: but it is not for words, but for things, that we are to contend. Titles may be changed while offices remain: so senators exist, though they are not now of necessity old men; and most absurd would it be to contend, that when we speak of the Emperor Constantine we can mean no other office than that held under the Roman republic, because we find Cicero also saluted as Emperor.

So stood the matter in the apostolic age, when the chief pastors of the Church were generally designated apostles or angels, *i. e.*, messengers sent by God himself. In the next century, the office remaining, the designation of those who held it was changed; the title of apostle was confined to the twelve, including St. Paul; and the chief pastors who succeeded them were thenceforth called bishops, the subordinate ministers being styled priests and deacons. And thus we see, as Christ

was sent by the Father, so He sent the apostles ; as the apostles were sent by Christ, so did they send the first race of bishops ; as the first race of bishops was sent by the apostles, so they sent the second race of bishops, the second the third, and so down to our present bishops, who can thus trace their spiritual descent from St. Peter and St. Paul, and prove their divine authority to govern the Churches over which they are canonically appointed to preside. Like the apostles, they have the right to appoint under them the subordinate ministers ; and so, let the Papists say what they will, the clergy of England can establish their right by commission from Christ to minister in sacred things.

The three orders of the ministry in the New Testament stand thus :—

- 1st. Order—Apostle.
- 2nd. Order—Bishop, or Presbyter or Elder.
- 3rd. Order—Deacon.

Afterwards, the office remaining the same, there was a change in the title, and the ministers of Christ were designated thus :—

- 1st. Order—Bishop, formerly Apostle.
- 2nd. Order—Presbyter or Elder.
- 3rd. Order—Deacon,



## ON EQUALITY, RIGHT, AND PROPERTY.



You all know very well what it is to be equal in height, weight, age, or money. Does any of you know two persons who are equal in these four respects? It is not very common to meet with two persons who are exactly equal in any one of them. And so it is with knowledge, wisdom, and virtue. You seldom meet with two persons who appear equal in any one of these three. To meet with persons equal in them all is out of all common expectation.

We may be said, then, I think, to live in a world of *inequality*. It seems to be one of the strongest marks by which this world may be described. So that if we were told of a country where the inhabitants were all the same height and weight, all equally rich or poor, and that you could not perceive one man to be at all more learned, wise, or honest than another, we should strongly suspect the account given us. If we are told that all men are *equal in their rights*, it sounds, at first, rather unlike this world ; but, not to judge rashly, we are willing to enquire a little into it.

to share things equally, you see that it leads to nothing but poverty for all the nation. Nobody could gain by this, unless those idle people who had rather live any way than earn an honest livelihood. And there might be but few, even of them, who would be gainers. But such persons are always uneasy, and want to be changing. If they could persuade you to level everything, they might like it for the mere sport of it; but do you remember yourselves and your families, and leave the idle to prate.

A STATE OF NATURE.—Sometimes they pretend to talk of the rights of *man*, separate from society, and as living in what they call a state of *nature*. This state of nature may serve to throw dust in a man's eyes; but I do not remember finding that people have made much out by arguing about it. They fancy men to have lived together, and *not* together; to live amongst one another, and yet have no laws or society: and this they call a state of nature. Whether ever any human creatures *did* live in this way I cannot tell. What it would be like, if they did, seems very hard to say. Only it seems likely to be worse than the life of beasts, because beasts have some little society. And, since men are able, when they please, to make a great deal more of society than beasts can, the living without society seems a thing quite unfit for them—quite *unnatural*. So that any rights which people pretend to make out from fancying this wild unnatural state, which they call a state of nature, are scarcely worth our troubling ourselves about. The most that can be made of it seems to be this—that no man has a right to be troublesome to another. I do not see that he has, to be sure. So every man has a right to be undisturbed, till he disturbs another. And any man who thinks this right better than all the happiness he can have in a country governed by laws, like England, let him go, as soon as he likes, to the wilds of Africa or America for it. If he stays here, he must take a little restraint now and then upon his actions, as the price of the many and great advantages he will have.

THE LAWS CREATE THE RIGHT OF PROPERTY.—As for property being a right any way but by the laws, I deny it; and those that say there can be property without laws must not pretend that even without laws men could remain equal, for this reason:—To make property of a thing is to take it to yourself, so that other persons shall have no right to it: and doing this makes a difference between you and other persons—you are no longer equal. If all the world was open to everybody, and there were no laws, and a man was to take a piece of ground and build a house upon it, and shut himself in, I should open his door, walk in without his leave, and say—"You do not mean, I hope, by laying up these stones together in the shape of walls, and placing pieces of wood across, to keep this spot

of ground to yourself. When you took the stones and wood, you knew very well I had as much right to them as yourself ; so, whatever trouble you have taken, you did it at your own peril. I shall come in whenever I like. I am *free* to walk where I please. I shall move away the stones or wood as boldly as you moved them hither : we are all *equal* in rights."

Property, then, cannot stand without laws. He that wishes for no property may set out immediately to seek some country where there are no laws. But he who wishes to have a field or house that he can call his own, or a table or a chair, or a coat or a piece of beef, let him stay where laws make property, and protect it. And, where they do that, it is impossible that men should continue equal in their rights.

THE RIGHTS OF RICH AND POOR ARE EQUALLY GOOD.—We have, indeed, an equality, which is very valuable. I have as good a right to my cottage, as the squire of the place or the lord in the next village has to the house he lives in. And he must have as good a right to what has come to him from the industry of his forefathers, as I can have to what my own father earned, or even myself. And even he who cannot afford to buy a cottage has still as good a right to that which he rents for the time : and, when he has earned enough to purchase one, the laws will secure it to him. The laws care nothing whether he is an honest labourer or an honest lord. They protect ALL. If you quarrel with those protectors, the strongest of you will find himself poorly protected.

Thus, you see, you *are* equal in your rights, where equality can do you good. And, as to happiness, the end of all, you are more nearly equal in this, or the power of obtaining it, than any of you may imagine. Look into a dwelling, either rich or poor—where diligence and order, cleanliness and frugality guide the house—and see whether the faces in it do not look more *happy* than in one where idleness and disorder, dirt and extravagance are the governors. These are things in your own power. And he who is wise enough to make the right choice here will have no delight in seeing laws demolished, or property made uncertain.

RICHARD HEY,

Author of "Happiness and Rights."

THE PRINCESS ANNE.—When the Princess Anne (daughter of Charles I.) lay upon her death-bed, and nature was almost spent, she was desired by one of her attendants to pray. She said that she was not able to say her long prayer, meaning the Lord's prayer, but she would say her short one ; "Lighten mine eyes, O Lord ! that I sleep not the sleep of death." The little innocent had no sooner pronounced these words than she expired. She was not quite four years of age. She died the 8th of December, 1640.—*Granger's Biographical History. Midland Monitor, Jan. 29th, 1841.*

## Notices of Books.

*Christian Consolation ; or, the Unity of the Divine Procedure a Source of Comfort to Afflicted Christians.* By the Rev. E. Mannering. London : Snow. 1844.

THIS is a sweetly written little volume, and cannot fail to be of "comfort" to "all that mourn." In a future number of our magazine we will present our readers with extracts.

*The British Churchman.* London : Smith, Elder and Co.

THIS monthly periodical promises fair to obtain and maintain a high rank in the Church serials of the day. Its motto is most pertinent and true, "Protestant is her name, and Catholic her surname."—*Jeremy Taylor*. In our next we purpose to give a quotation from the April number of this year.

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### GEMS FROM LUTHER.

HE that hath Christ for his God and King, let him be assured that he hath the devil for his enemy, who will work him much sorrow, and will plague him all the days of his life ; but let this be our consolation and glory, that we persecuted ones have the Lord of life, of death, and of all creatures, clothed with our flesh and blood, sitting at God's right hand, ever living and making intercession for us, defending and protecting us.

20. Where the word of God is preached in its purity, the Lord will certainly be found ; but where this is not the case, though church be builded upon church, His house is not there.

21. It does not stand well with a preacher if he has peace ; and he who is attacked by none holds not the true doctrine.

22. No stone, steel, or diamond, yea, nothing upon earth, is so hard as the impenitent heart of man.

23. Every syllable of these words, "Thou art a priest for ever after the order of Melchizedec," in this most glorious Psalm, is of greater magnitude than the tower of Babel. God here declareth unto us, that this Christ, our Bishop and High Priest, shall, without ceasing, make intercession for all that are his ; therefore, let us depend on this Priest given to us of God, for he is faithful and true, and loveth us more than his own life, as he has shown by his bitter passion and death.

24. It is a somewhat better thing to comfort the faint-hearted than to strive against the adversaries ; yet by both are the feeble strengthened ; both of them are God's gifts :— "He that teacheth, let him attend his teaching ; he that admonisheth, let him attend his admonishing."

## Miscellanea.

### PERVERSION OF CIVIL AND RELIGIOUS LIBERTY.

"THERE is most liberty of all, civil and religious, under limited monarchy (says John Wesley)—there is usually less under an aristocracy, and least of all under a democracy. The plain melancholy truth (says he) is this: there is a general infatuation, which spreads like an overflowing stream, from one end of the land to the other. The people of England have, for some years past, 'been continually fed with poison; dose after dose has been administered to them, for fear the first, or second, or tenth should not suffice—a poison, whose natural effect is to drive men out of their senses. Papers and pamphlets, representing one of the best of princes as if he had been the worst, and all aiming at the same point, to make the king appear odious, as well as contemptible, in the eyes of his subjects, are conveyed, week after week, through all London, and all the nation. Can any man wonder at the effect? What can be expected but that they who drink in these papers and letters, with all greediness, will be thoroughly embittered and inflamed thereby, will first despise and then abhor the king? What can be expected, but that, by the repeated doses of this poison they will be perfectly intoxicated, and only wait for a convenient season to tear in pieces the royal monster, as they think him, and all his adherents! Can any thing be done to open the eyes, to restore the senses, of an infatuated nation? Not unless the still renewed, still operating, cause of that infatuation be removed. But how is it possible to be removed unless by restraining the licentiousness of the press?"—*Southey*.

THEOLOGY means the science of religion. The word *religion* means (as Cicero informs us) a rebinding—a binding over again—a something that is an additional reason why we should do well. It is derived from *re* again, and *ligare* to bind.

### "THE MERCIES OF GOD."

"THE mercies of God!" Do I vainly attempt to enter into, or to describe, them here? No: but let us call to mind this one among the number—*our reason*. Day after day passes, and we never think—I say not so much—who *gave* it to us (though of this some are careless, and others are, to all appearance, ignorant); but, I say, who has *continued* to us our reason, with all its powers and faculties? Ah! though many would shudder at the thought, we must see or hear of the lunatic; we must see or hear of the imbecile, before we shall be sufficiently sensible of, and thankful for, our blessings! We must see the vacant look of the idiot; we must observe the inconsistency of the insane; we must hear the noise and the phrenzy of the demented and distracted one, before we shall not only remember, properly, that such persons do exist



in the world, but that we are not of their number. Even in cases of aberration of mind, from whatever cause, how much have we to learn of the mercies of God ! How are they written upon many an evidence of imparted comfort and ease ! When we contemplate this, adore we that great and good Being who gives us continual ease—who, for a now and then pain, gives us, how many a mental and bodily refreshment !

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A CONVERSATION BETWEEN JAMES AND MARY ABOUT SERVICE.

J. Yes ; you have your say first, and then I'll have mine.

M. Very good. I say, then, it's a hard thing one can't get a comfortable place.

J. So I say : but they tell me it's my fault ; and perhaps they'll say it's your's too.

M. Perhaps it is. But don't you think, Jem, one ought to do as one likes ?

J. Yes, sure ; but it isn't every body as will agree to this.

M. Some will ; and then I want to go to —.

J. So do I ; but it won't do to be out of place and out of pocket.

M. No it won't ; but I'd rather work at home, if I couldn't be suited.

J. I think I could get you a job or two : but what had I better do ?

M. You'll do very well, Jem, there's no fear about that.

J. The wages come in very handy though.

M. I wish we could do without those wages.

J. It's no use to wish that, unless we could put something by now and then.

M. You're right there. See Will D—— there, how he's got on.

J. That's partly by his good friends ; and who says you and I've got none Mary, till we try ?

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“ Oh, the easy and happy recourse that the poor soul hath to the high throne of heaven ! ” exclaims Bishop Hall. Poor soul ! Easy, happy recourse—high throne of heaven ! Is your's a poor soul ? Are you poor in spirit ? Are you humble, repentant, faithful, sincere, devoted ? Do you love the renewing of heavenly familiarity ? For you, and such as you, is the easy, happy recourse, through Jesus Christ our Lord. Encouraged to draw nigh, may you lose no time, but be blessed indeed with spiritual blessings, and be more than conqueror through Him who loved you, and gave Himself for you.

Sweet it is to meditate, with thankfulness, that we stay not

for the holding out of a golden sceptre to warn our admission, before which our presence would be presumption and death. No hour is unseasonable. No person too base. No words too homely. No importunities too great. We speak familiarly—we are heard—answered—comforted !”

“This is the cause of all evils—that the Scriptures are not known.” So said a celebrated man, and a noted preacher, and Bishop of Constantinople, who died at the commencement of the fourth century. Let us apply his saying to our own times. It is not, perhaps, literally that the Scriptures are not known that there are such : but *what they are*, and *what they teach* is neglected or forgotten by many. Happy for us if we can say, with truth and sincerity—“Thy word is a light unto my feet, and a lantern unto my path.”.....“Thy word is tried to the uttermost, and thy servant loveth it.”

#### THE CREED.

The word *creed* means *belief*—“the creed”—that is, the belief of a Christian. It is taken from a Latin word “*Credo*, I believe.”

## Treasury.

#### EXTRACT FROM THE REV. W. HOWELL'S REMAINS.

1 Cor. v. 10. “Then must ye needs go out of the world !” We cannot altogether withdraw ourselves from the necessary avocations of life ; and these will frequently bring us into company with the wicked ; but still the rule laid down by the apostle can be adhered to, and by every child of God will be adhered to ; all that is here required of us is not to seek their society, nor at any time to mingle unnecessarily with them. We do not run into the rain to amuse ourselves, but hurry out of it as fast as we can ; or if we are, at any time, obliged to go into it, we shelter ourselves with a great coat and an umbrella. Clothe yourselves with the garment of Christ's righteousness, and it will shelter you from many a wound.

When in heaven, we shall have a retrospective view of our path thither then we shall behold a thousand mercies we cannot now see, and glorify and praise the Lord for a thousand providential interferences at which we now repine.

The single, solitary, fall of one believer, is more injurious to the interests of vital religion than the profligate lives of a thousand who know not God.

My young friends, attend particularly to these words : “Go

from the presence of a foolish man, when thou perceivest not in him the lips of knowledge." (Prov. xiv. 7). Have no communication with an ungodly world, but what is unavoidable: some you must have, none can deny that; but as you prize your own souls—as you value your eternal hopes, have no unnecessary intercourse with such as know not the Lord Jesus. We are always injured or benefitted by every society we commune with. It is a natural propensity, inherent in man, to be unceasingly desirous of engraving his own image on the heart of every one he associates with, and of delineating his own mind on the mind of his companions.

Psalm cxliv. In all this list of national blessings, the state of youth is the most prominent. Youth is the fittest season to remove the plant from the field of nature into the garden of grace. Females are the cement of society, as corner-stones are those that bind and link the walls together. As ornaments also, not only corner-stones, but polished corner-stones. What should these ornaments be? Not brodered hair, &c., but good works, becoming women professing godliness—even the ornament of a meek and quiet spirit.

Creation teems with the love of God; and the boundless face of nature is but one costly written page, describing the excellence of His glory who is wonderful in counsel, and excellent in working.

The devil's clock is ever too fast or too slow. To the young he saith, "Rejoice in your lusts and passions; gulp down the pleasures of this life; it is time enough." The older he endeavours to drive to despair, saying: "The door of mercy is shut; it is too late; there is now no hope."

Heb. x. 23. "Let us hold fast the profession of our faith without wavering, for he is faithful that promised." A friend related to me, a few days ago, an anecdote of a poor girl who was asked, when at the point of death, what she thought of Jesus? "Jesus! (saith she) I cleave to him as the limpets to the rocks." Excellent girl! from my heart I love thee! Cleave to Jesus, my friends, in spite of all. Ocean with its storms, hurling its destructive fury around, causes the limpets only to cleave the more closely. Let men bring forward all the logic of hell to prevent your close adherence to Christ, tell them at once they are all so many occasions why you should cleave to the Saviour, and boldly confess him, that he may confess you in the presence of his Father and of the holy angels above. Never oppose your own unworthiness to the worth and power of Deity, for all his perfections are engaged to raise fallen man from a death of sin to a life of righteousness.

THE  
CHURCHMAN'S MAGAZINE  
AND  
VILLAGE CHURCHMAN.

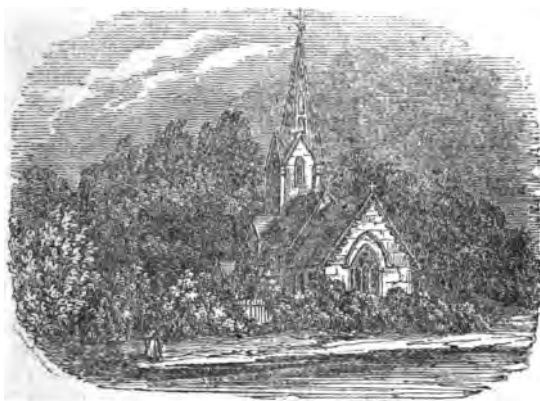
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NEW SERIES.]

JULY, 1845.

[PRICE 3d.]

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**Middleton Church, Sudbury.**

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MIDDLETON is a parish in the Hundred of Hinckford, and County of Essex, one mile south by west from Sudbury, containing one hundred and twenty-seven inhabitants. The living is a Rectory, in the jurisdiction of the Commissary of Essex and Herts, concurrently with the Consistorial Court of the Bishop of London, rated in the King's Books at 8*l.*, and now of the value of 557*l.*, and in the patronage of the Rev. Oliver Raymond. The Church has some remains of Norman architecture. Until lately a wooden spire surmounted the tower; this has been removed, and replaced by a handsome one of stone. The parish is bounded on the east by the river Stour.

## Bible Notes.

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### NO. VII.—SACRED PERSONS.

ON the establishment of the Jewish commonwealth, the tribe of Levi was specially devoted to the service of God, instead of the firstborn of the tribes of Israel, and was disengaged from all secular labours. The honour of priesthood, however, was reserved to the family of Aaron alone, the rest of the tribe being employed in the inferior offices of the temple: so that all the priests were Levites; but all the Levites were not priests.

Originally the LEVITES, or tribe of Levi, were divided into the three families and orders of Gershonites, Kohathites, and Merarites (1 Chron. vi. 16, &c.); but afterwards they were divided by David into four classes (1 Chron. xxiii).

The Levites waited upon the priests, and assisted them in the service of the tabernacle and temple. Their duty was to open, close, and guard the temple; to cleanse the sacred vessels, have charge of the sacred loaves, &c. Some of them sung psalms, while others played on instruments; but all were divided into companies, over whom a president was placed. The Levites had under them persons called *NETHINIMS*, who performed various laborious services in the temple.

In order to enable the Levites to devote themselves entirely to their work, forty-eight cities were assigned to them for their residence upon the division of the land of Canaan; thirteen of these were set apart for the priests, to which were added the tithes of corn, fruit, and cattle. (Numb. xviii. 21-24). The Levites paid to the priests a tenth part of their tithes; and as they were possessed of no landed property, the tithes which the priests received from them were considered as first-fruits which they were to offer to God.

The PRIESTS were superior to the Levites, and were chosen from the family of Aaron exclusively. They served immediately at the altar. In the time of David they were divided into twenty-four classes (1 Chron. xxiv. 7-18); which order was retained by Solomon (2 Chron. viii. 14), at the revival of the Jewish religion by the kings Hezekiah and Josiah (2 Chron. xxxi. 2; xxxv. 4, 5). As, however, only four classes returned from the captivity in Babylon (Ezra ii. 36-39; Nehem. vii. 39-42; xii. 1), these were again divided into twenty-four classes, each of which was distinguished by its original name. One class went up to Jerusalem to discharge its office each, and the head of each class is supposed by some to have been the same as the *chief priest* mentioned so often in the New Testament. The head of the class appointed an entire

family to offer the daily sacrifices ; and at the close of the week they all joined together in sacrificing. And as each family consisted of a great number of priests, they drew lots for the different offices which they were to perform. It was by virtue of such that the office of burning incense was assigned to Zacharias, the father of John the Baptist, *when he went into the temple of the Lord* (Luke i. 9).

The priests had thirteen cities allotted to them, and around each, three thousand cubits of land.

The HIGH PRIEST was the highest office in the Jewish Church. This office was at first held for life, and was elective. After the return from the captivity, the succession went into a private Levitical family. In the time of our Lord, it was an office often sold to the highest bidder, and to individuals not of the priestly order. And sometimes it was made annual. Hence the fact of mention being made of more than one high priest at the same time. There could be but one high priest at one time, but the individual who once held the office seemed to retain the original dignity attached to the name.

In addition to these sacred persons, there were other officers connected with the service of God, to which reference has already been made in p. 190 of our Magazine, under the head of "*Sacred Places*." To those may be added the NAZARITES, the RECHABITES, and the PROPHETS or SEERS. These, however, do not demand any particular notice or remark.

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## THE CONVERT'S CONFESSION.

I WAS the son of Dissenters, who instilled into my mind very early a keen hatred to all Churchmen. They would not allow me, if possible, to play with any child who went to Church ; so I was sent to a Dissenter's school, to be "kept separate from the world," as they termed it, for the world and the Church of England, in their vocabulary, were synonymous terms. Whenever I saw a building called a church, they told me it was a limb of antichrist, or the remains of Popery, or a nightmare on the land, or some such names, that were reproachful and unintelligible. The only idea, therefore, I formed of gothic windows, steeples, spires, and bells, was that they were so many castles of the Prince of Darkness, erected in some former dark age to destroy men's souls. As for the people who went on Sunday to such places, I was taught to believe that they were very ignorant, carnal, worldly, unconverted, and, in every sense of the word, bad, as bad as possible.

Such was the opinion I had been taught to form by the time I was seven years old. My father was a very humane man, and my mother was a very busy bustling dame ; they were

both very sober and industrious. They took me with them to the old Presbyterian chapel, in a dark back lane, every Sunday, to hear an old man drawl out a prayer, under which I generally slept. Then an old clarionet played a tune, and three or four squeaky girls sung a hymn. This old minister read us a lecture on moral virtue, during which time I got another comfortable nap.

But, what surprised me greatly was that there were three old folio volumes, chained to a desk, which was like "the forbidden tree in Eden," not allowed to be *touched*, much more to be *opened* and *read*. They called these three mysterious tomes by the name of "old Harry." I many times pondered in my boyish mind what or who "old Harry" was; but I was obliged to remain in profound ignorance, as to the age he lived in, or as to the nature of the books that were thus chained. An older boy, who attended this dark chapel, told me one day that "old Harry" contained some writings or deeds about the property belonging to the Presbyterians. So I contented myself to remain ignorant of the contents of the wooden folios, because I thought that the inside contained nothing but engrossed parchment, in a lawyer's hand, and hard to be read or understood.

In school I was taught the usual rudiments of learning; and as the boys were all to be at some time Presbyterians, we enjoyed ourselves in all the sports of our age. As for catechizing, and such stuff, we had no knowledge whatever of it. Thus I had learned as much moral virtue as the old minister could cram into a sleepy boy. So, I was privileged to see my tenth birth-day.

It pleased God to remove my father by death; and I well remember that the old minister pronounced a beautiful oration at his grave, which he had pronounced at the grave of every one of his hearers who had died; and in this oration it was clearly proved that their moral virtue had got them a seat in glory. My dear mother only survived my father a few months; and she was lauded to the skies for her excellent character and goodness of heart.

When left fatherless and motherless I felt very low; and the day after the funeral of my mother I strolled to the chapel, and, in my sorrow, scarcely knowing what I was doing, I went up and opened one of the volumes of "old Harry," and the thing I cast my eye upon was, first, "Here is God's love, in giving his Son for the world"—(v. 16). "What (said I) is v. 16?" I turned back a few leaves, and I began to read about the Pharisees, and Nicodemus, &c. I turned a few leaves back again, and found "an Exposition, with Practical Observations, of the Gospel according to St. John." After reading a little way I came to the words, "These first verses of St. John's Gospel were worthy to be

written in letters of gold." I was lost in astonishment, and could not comprehend what was so very wonderful in this chapter, and I began to wonder, too, why "old Harry" had been such a forbidden book.

But, alas! in the midst of my boyish, sorrowful reverie, old Tom, the dog-whipper, or beadle, came up, and with his long white stick, with the golden knob, asked me in his surly tone, "What, young sirrah, are you meddling with 'old Harry' for? Get you out, you young pup, or I will lock you up for the night, and take you to Justice Gravesan in the morning." Remonstrance with old Tom was in vain. I was obliged to take to my heels, and run home—to my fatherless and motherless home.

"God's love in giving his Son for the world" (v. 16), had, however, struck to my heart. I had never heard of that love before, and I wished I could have gone again to "old Harry" for a few lines; but I was afraid of old Tom and the justice. I cried bitterly.

Soon afterwards I was taken by an old maiden aunt to her house, and I must gratefully acknowledge that she was very kind to me. She put me to clean shoes, to rub the chairs, to feed a pig, to saw wood, and other work of the same sort. At night she read a chapter out of the Bible, and offered up to God a very good extempore prayer, much in the style of "old Harry." Thus, a few days passed rather comfortably. On Sunday I had to walk with her to the Independent chapel, when a young minister, with fine collars up to his ears, and his hair frizzled up like a mop, conducted the worship. I did not fall asleep; but there was something so hard in the sentences of Mr. Logic (for that was his name) that I did not understand him, excepting a sentence now and then in the style of "old Harry." The singing pleased me a little better than at the Presbyterian chapel. The words of the hymns contained more about Christ than the hymns the girls used to sing at the old chapel. But it would be quite tedious to the reader, as well as a melancholy task to the writer, if I gave a minute detail of what I heard and saw in my aunt's family. She was as covetous as possible, and would not allow a poor man anything; but she would make a grand dinner to the ministers. They, poor souls, sat and smoked, and drank wine, in abundance. Whenever I could hear them they talked a great deal about "our interest," "the cause," and the "dear people;" at the same time about "winning them over to leave the Church," and "making members of them;" that the "chapel must be supported;" and, in short, such unintelligible matters.

It so happened that I had occasion frequently to go on errands for my aunt to a neighbour's house, who was a Dissenter of some sort, but of what sort I could not tell, for I



heard of so many that I was quite at a loss to comprehend how many sorts of "classes," for they often talked of "class-meetings," they could have among them. As my aunt read the Scriptures to the servant girl and myself, every night and morning, before she went to prayer, I remembered that Paul the Apostle reproved the Corinthians for saying "I am of Paul; I am of Appollos," &c., so I thought all these persons were *carnal* Corinthians. But, however, it came to pass that one of them persuaded me one evening to go to meeting. There a man, quite the reverse of Mr. Logic, prayed and preached; for he had an old fashioned cut coat, and a straight sleek haired pate, that I could not tell what to make of him. He made a famous din, and foamed at the mouth with rage at the devil and the devil's men. He said a good deal too about Christ, but in so odd a way that I could make nothing out of what he said. I went home, and told my aunt; but, poor soul, she got into such a passion with me for hearing such false doctrine as Harminism, that I was afraid of being turned out of doors.

An old man came often to my aunt that *theed* and *thoud* her; but he very often gave me a penny for carrying things to his house, and indeed was very kind to me. I wondered where he went to on a Sunday. Nor was I long at a loss to find out his accustomed place of worship—for one Sunday I saw him and several others, who were dressed like him, in drab coats and broad brim hats, going down a passage, not far from the Presbyterian chapel; so I followed them, and in a few minutes I was comfortably seated in the midst of them. All was still. I could not see any one mounting a pulpit like the old Presbyterian chapel, nor like Mr. Logic, nor like the plain Harminist. There were no books like "old Harry." All was still. At last I fell asleep, and I had a comfortable nap, for they spoke not at all, and I never was disturbed. When I told my aunt where I had been, she heaved such a sigh, and said that I was "posting to destruction." I promised amendment, and she forgave me.

Things went on very well for some time. I was all the week working, and on Sunday I went to hear Mr. Logic. But it happened that Mr. Logic failed, in some way or other, to tickle their "itching ears" aright, so that my aunt and some others would have a Mr. Newman, because he had better gifts. After the two parties had quarrelled a good deal about Mr. Logic and Mr. Newman, Mr. Logic took a swarm with him to a new chapel, along with whom my aunt went. "I am of Paul: I am of Appollos." I am of Logic: I am of Newman. Well, I could not tell what to make of all this dividing, quarrelling, &c., but thought it was different from the chapters which my aunt used to read to us. I thought that the Bible continually taught us to "love one another,"

whereas the Logicians and the Newmanites were ready to kill one another!

I was again a good deal puzzled by another circumstance. Going one day on an errand to a part of the town where I had never been, I was obliged to wait for an answer; and whilst I was waiting, the servants were talking about James Ducking, who was going to be baptized the following Sunday at Water-lane chapel. They passed several jokes about the matter, so that my curiosity was raised to go and see this ceremony. When Sunday came, I went to Water-lane chapel, where things were much the same as at our own, until an old man, whose name was Roger Deepman, took James Ducking down a murky hole, and plunged him head and heels under the water. There was a great deal said about all other persons that did not plunge people under the water; that they were all wrong; and that they themselves only were right. On going home I reflected upon this new discovery. All were wrong! The Baptists only were right! Thanks I to myself I must be dipped in that hole. But, in this deep brown study I came home, when I found my dear aunt in tears. I felt a good deal of regard for her, being interested in her welfare, but I was afraid to ask her what was the matter.

After some pause she said, "What shall I do? I can hear Mr. Logic no longer, for the deacons used me so ill. I cannot go and sit under Mr. Newman, as he is too young to instruct such an established Christian as myself. If I go to the—I can do very little by way of speaking in the class-meetings. If I go to the—there is old Jonathan Jobbing, the deacon, whose father cheated my father. I am sure I could not meet him at all. If I went to church all would laugh at me. I think that I will go to the new Roman Catholic chapel. It matters not whether if we get right at last." "But (turning to me she said) where have you been to day?" I very respectfully told her. She said, "You are a strange boy," and then she walked away.

Now, reader, what could I think? The little of the Bible I had heard, and the conduct that I had seen, being so much at variance that I knew not what to do. I thought that religion was something; but I knew it not, nor where to seek for a knowledge of it. I was now seventeen years old; but I had no defined idea of any doctrine or duty, nor any kind of means of ascertaining "What is truth?" Probably, thousands of young men, at my age, are in the same melancholy state.

*(To be continued).*

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## Correspondence.

*To the Editor of the Churchman's Magazine.*

Bradford, Yorkshire, June 7, 1845.

REV. AND DEAR SIR—In the name of several of your friends I respectfully request the favour of you to insert in your very useful publication the following account of a gentleman whose memory we wish to revere, and whose example, we are persuaded, you will ever desire to follow. It would be a matter of too much delicacy in you, as Editor, to draw it up yourself, as he was your father; but the responsibility, if any, must rest on your friend,

W. MORGAN,  
Incumbent of Christchurch, Bradford.

A BRIEF MEMOIR OF RICHARD FAWCETT, ESQ., OF SHIPLEY HALL,  
NEAR BRADFORD, YORKSHIRE.

“When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me: because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy.”—JOB xxix. 11-13.

THE late Richard Fawcett, Esq., was born at Horton, near Bradford, June 14th, 1778, and was the son of Richard and Hannah Fawcett. Mr. Richard Fawcett, the father of the subject of this memoir, was the brother of that eminent man, the Rev. Dr. Fawcett, author of the “Devotional Family Bible,” “Essay on Anger,” and several other useful publications. He was minister of the Gospel at Wainsgate and at Hebden Bridge, in the parish of Halifax, for fifty-four years; and a very interesting account of him has been published by his son, the late John Fawcett, Esq., of Ewood Hall, in the parish of Halifax, Yorkshire.

The doctor's brother was very pious and exemplary. His wife survived her husband some years. I had the privilege of visiting her regularly as a minister for a few years previous to her death; and I can never forget her deep piety and cheerful deportment under the infirmities of old age. She was particularly fond of the “Exposition of the Bible” by Matthew Henry. The dutiful respect paid to her by her son, and the maternal kindness she manifested towards him, are such as I never saw surpassed in any parent and child. She, as well as all the family, were particularly partial to the ministry of the late Rev. John Crosse, vicar of Bradford. They also attended the Methodist chapel, and they were very kind and

hospitable towards all the ministers of Christ of every denomination.

But we must proceed with some remarks on the life and character of Richard Fawcett, Esq. There are several anecdotes told of him when a boy : how fond he was of every little enterprize that appeared tradesmanlike ; and as he grew in years this disposition increased. When he was of age to enter into business, he displayed a tact and a talent which soon raised him into notice ; and it was universally acknowledged that it was he that gave the first impulse to the trade of Bradford, which has increased to such an extent that at present no town in the kingdom can boast of such rapid progress in commercial pursuits. If we for a moment suppose that he had never stepped forward as he did, but had been content to go on in a quiet course, probably Bradford at this day would have been only a small market town ; but inasmuch as many were roused to activity and exertion by Mr. Fawcett's example, it is now the admiration of England, and of a great part of the world.

Mr. Fawcett married for his first wife, Mary, the daughter of Mr. Joseph Smith, of Wilsden. Her father was very pious, and of a friendly disposition. She was a real Christian, and of a mild and amiable disposition. Her death, in the prime of life, was deeply felt by her husband and her children. But there was another helpmate provided for him in Mary, the daughter of Mr. John Dobson, of Leeds.

His family were carefully "brought up in the nurture and admonition of the Lord," and he had the pleasure of seeing them all leading a good and Christian life. I feel desirous to say more of them ; but the attention of the reader must be directed to Mr. Fawcett himself.

He was a member of the Methodist Society for nearly fifty years, and, like the old Methodists, he was a good Churchman. He received into his house those clergymen who visited Bradford for the Bible, the Church Missionary, and Jews' Societies. The late Rev. Legh Richmond spoke of him in his journal in the highest terms—terms which he justly deserved. Mr. Richmond, after speaking of his first visit to Bradford, August 25th, 1814, says :—"Met a very agreeable party at Mr. Fawcett's." Again, on the 27th of that month, Mr. Richmond's entry is—"Set off for Bradford. Attended the public meeting : a very large assembly. Mr. S. made an excellent and argumentative speech." (I believe the late Dr. Steadman is meant by S.) "The venerable vicar (Rev. Mr. Crosse) was present. All went off well. We dined with Mr. Fawcett. The party numerous, spiritual and edifying. The conversation very interesting. Returned to Leeds." On October 2nd, he describes his pulpit labours in Bradford Church ; and, after relating the particulars of the congregation, the vicar,

the collection, &c., he says :—"Supped and slept at Mr. Fawcett's." Mr. Richmond afterwards frequently visited Bradford, and he was received very cordially under Mr. Fawcett's hospitable roof.

Mr. Fawcett gave his cordial support and assistance in the formation and in carrying on the Bradford Auxiliary Bible Society, the Bradford Church Missionary Association, the Jews' Society, the Religious Tract Society, the Sunday schools, and other kindred institutions. He was very active, with the other gentlemen of Bradford, in the erection of Christ Church in that town. In short, he was a liberal contributor to, and an active member of, the committee of management in every benevolent work that was in existence in this place. His cheerfulness at the meetings was most remarkable. It is impossible to convey to those who have never seen him an idea of his pleasant countenance. I dare not trust myself in detailing the devout appearance of the good old vicar; the placid countenance of Dr. Steadman; the calm good nature of Mr. Taylor, the Independent minister; the ready aid of successive Methodist preachers, the venerable Mr. Rand; the sober yet facetious friend, Mr. Mand, and such friends as Broadley, Tatley, and many others, the original members of our institutions—among whom we shall never forget the bright face and tall person of Mr. Fawcett.

Nor must I omit by any means his private liberality to the poor people of the town, who largely partook of his bounty. His workmen almost idolized him for his kind and generous conduct towards them. I never heard one of them speak of him with dissatisfaction.

He was acquainted with the benevolent family of the Thorntons, at Clapham; and, after the death of Henry Thornton, Esq., he purchased the advowson of the vicarage of Bradford. At the death of Mr. Crosse he presented the living to the late Rev. Henry Heap, then curate to Mr. Crosse, at St. James's Church, Manchester, who afterwards married, for his second wife, the eldest daughter of the said Mr. Fawcett. Mr. Fawcett sold the advowson to the Rev. Charles Simeon, of Cambridge, with whom he had been long acquainted. Mr. Simeon, too, has been a frequent guest at his house.

It pleased God, in his inscrutable Providence, to afflict Mr. Fawcett with pecuniary losses, so that he was obliged to retire from public life, where he had been so peculiarly useful. He nevertheless maintained a high character for probity and integrity.\* He spent the last few years of his life, at the village

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\* The estimation in which the subject of this memoir was held by his fellow-townsmen may be gathered from the following extract from the report of a public dinner given in Bradford, April 7th, in commemoration

of Shipley, beloved and respected by his family and his friends, for his benevolence and kindness to all around him. I have the testimony of his minister in stating that his last days were those of a true and sincere Christian.

Much more might with truth be said of Mr. Fawcett; but enough has been advanced to prove that piety is perfectly consistent with an active commercial life. Whatever situation we fill in our present sphere, we have a God to glorify, a circle of acquaintance to benefit, a Gospel to promote, and a soul to save. Let this very imperfect and short sketch stimulate every reader to "follow him as he followed Christ!"

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TO THE THINKING PEOPLE OF ENGLAND.*

ENGLISHMEN—Amidst the multitudes who claim your attention through the press, I beg leave with all humility to ask you to hear me. I should be utterly inattentive to passing events, or unable to notice them, if I did not perceive your murmurings. I should be as callous as a stone, if I did not admit that you have sufferings to endure. I do not step forward to mock you with a declaration that all is as it should be; but I do positively say that not one in a hundred, not one in a thousand knows, or at least tells, the true cause of our na-

of the special favour recently evinced by the Queen, towards the Bradford manufacturers. The chairman, J. Horfall, Esq., said, the next toast he had to propose to their notice was the health of "Richard Fawcett, Esq., the Father of the Worsted Trade." He was sorry to say his health was such that he was not able to attend to his own business, or any public business. Had it fortunately been otherwise, he was sure Mr. Fawcett was the only man who ought to have occupied the chair. He did not mean to say Mr. Fawcett invented the worsted trade, for it was in progress long before he was born; but he was the man who laid the foundation for an extended trade; he was the man who sowed the seeds, the benefit of which others had reaped the advantage. He was sorry to say he was a man who had not got rich himself, but he had been the leading star for others; and those who had followed him had reaped a golden harvest—at least those who had had courage to thrust the sickle in far enough. It was owing to Mr. Fawcett's exertions and example that the manufacturers of Bradford now stood in their proud position, and that they were progressing in so rapid and extraordinary a manner. He hoped—and he was sure the company hoped too—that his last days might end with comfort, and that he would part from them in that way in which they would all desire to leave this world. He was entitled to three cheers, and he called for them when they drunk the health of Richard Fawcett, Esq., in a great measure the founder of the trade of Bradford.

* The introductory address of the editor of the "Halfpenny Magazine, or the Witness," established July 1832; now discontinued.

tional miseries. The public press, with some honourable exceptions, is a corrupt press, and proves the most effectual instrument the devil ever used to beguile mankind with. Let me tell you the secret that singly governs this press. Its conductors know that there is a considerable degree of discontent abroad and no small suffering also—they know that when men are miserable it is very natural that they should look for a remedy—they know that the more the sense of misery be painful and tormenting, the more anxiously they will seek for, and the more readily they will pay for, what seems likely to cure them—they know further that men naturally dislike to be told of their faults, and that they are pleased when the blame is thrown on the shoulders of other people—and knowing all this, they act upon it just so as to serve their own interests.

First, they endeavour to excite you by representing your evils in the most vivid colours: in this they succeed—your inclination to see their papers is proportionally increased—and then they write their papers so as to please and flatter and cajole you, and to secure you if possible for their constant customers. No matter how great the lie be; no matter how false the principle—if it only sell their paper it quite answers their purpose. There is no principle so monstrous, no falsehood so atrocious, no proposition so daring or bloody, that it has failed to obtain an advocate in the wicked press.

As for the ordinary run of newspapers, their very meat and drink are lies. The man that reads them and is led by them is certain to be a bad, a discontented, and a dangerous man—the man that is led by them, no matter how high he may hold his head in the world, must be a radically ignorant and wrong principled man. In a word, if ever there were a curse eating into the bowels of a country and destroying its happiness, that curse is the base press of Great Britain at the present day.

I say that the causes of public distress, assigned by the press, are not the true causes that we suffer from. I insist that the principles urged by the press would be sufficient to overthrow Great Britain, if it were ten thousand times as great a nation as it is; and that they will in fact overthrow it, unless the eyes of the people be opened in time to the delusion that is practised on them; and I come forward to endeavour humbly to do this, and lay before you those truths which the wicked press would keep back from you.

You may either hear me or not hear me, as you choose. I shall not go about to make you believe me to be what I am not—I shall not flatter your prejudices by pretending to look with favour upon the accursed principles that are abroad—I believe them to be equally dangerous and erroneous. I believe the men who spread them abroad are the effectual enemies of their country. I believe that their prevalence would be the same thing as the downfall of the nation; and therefore,

with God's blessing, as long as I pen a line, I shall set myself with all my might to oppose and confute them. And that I may be quite clear and free from being misunderstood, I shall state to you the principles that I here point at. I should not call them principles—they are plans, or schemes, or dreams, or reveries—the plan of making England a republic—of equalizing property—of applying Church property to secular purposes—the cry of “down with the bishops”—the outcry against the Church of England—the outcry against the nobility.

I say I believe these, and such like principles, to be devilish and destructive—destructive to the rich, and equally destructive to the poor: in one word, to the greatness, and welfare, and glory of England.

But I imagine I hear some one say—It is an easy matter to see who you are; some tax-eater, or some expectant tax-eater; some vampire that would desire to suck the blood of the people; some paid scribe, determined to stick by every abuse and oppose every improvement. I am no tax-eater, either in fact or in prospect—I am no paid scribe—I wish to conceal no corruption—I wish to oppose no improvement. I care not a snap of my finger for the whole amount of Church property, considered simply as property. I have no interest in Church property: but if I had—and I believe there are thousands who have who would agree in the sentiment—I would rather see it buried in the depths of the sea than utter a lie, or send abroad a false principle to save it. It is because I believe that to plunder that property would be to rob God; that to make any distribution of it, contrary to the will of the donors, would be as manifest injustice as to interfere with the property of a testator against his will, which would be injustice; and this interference would be worse than that, inasmuch as what belongs to God should be more carefully dealt with than what belongs to man—it is because I believe this that I stand forward to unveil the hateful, loathsome, cringing, time-serving lies that the infidel press is sending abroad into every corner of the kingdom. I believe that I and those who think with me have but one political desire—to wit, the welfare of our country, and the happiness of its inhabitants—they are one and the same thing; and our object in establishing this paper is to point out the sure plan, the only sure plan, of effecting that which we desire.

I admit that one of our main objects in establishing this paper is to defend Church property, and the Church in general. Who does not see that it is at present an object of attack? Who does not know that its overthrow would be but a prelude to general destruction—to the ruin of every class in the kingdom and of the kingdom itself? The man who does not see this is blind or stupid or willingly ignorant. But why should we conclude thus? Why should we not think it possible that

Church property might be dealt with in a way that Churchmen would call unjust, and yet that this would not involve the whole country in ruin? Because God's wrath would most assuredly follow an act of national sacrilege. Never was such an act committed that it was not followed by such consequences as I predict. If this were so in the Jewish Church—if history gives us awful examples of the truth of this opinion—he will be a bold man as well as a bad one who will attempt to lead the people of England to an attack on as pure a form of Christianity as the world ever saw—upon a Church, so excellent in its form that it is with all its faults the admiration of foreign countries as it is the glory of our own.

However, I must not suffer myself to be led into a premature discussion on the Church or its property. I pledge myself to show that there is scarcely at this day one popular notion on the subject that is not a groundless and unchristian notion. But I come back to the press.

It may be justly asked—how does it come, that if the press do, as I say, send abroad *false* notions and *false* principles, the public should swallow those notions—should not at once reject them for their falsehood? For a plain reason—the public does not know that they are false. This is the age of the march of intellect—"the Schoolmaster is abroad;"—every one learns how to read, and scarcely one in a thousand learns any more. In fact, young people are just taught how to go to the newspapers for their principles, and the newspapers become the source of their opinions, both political and religious, or rather I should say irreligious, for small is the portion of religion they impart. Here is the source of the evil—the neglect of early religious instruction. This is that which gives the wicked press its hold on the public mind.

God seems to be teaching us a great lesson, and it is this—that a capacity for knowledge, unless accompanied with dispositions for what is right, is rather a curse than a blessing. Poor fallen man loves mischief, and he applies his capacity for acquiring knowledge to learn how to do it.

The source from which I mean to draw all the principles that shall be set forth in this publication is the Bible. Did you ever know a man to go wrong who went by the Bible? Did you ever know a man who made the Bible the guide of his conduct who was not a happy man? Is not such a man generally a prosperous one? Do we not find that God makes good his promise to his people—that they who seek first his kingdom and his righteousness have added thereunto all necessary things? Where is the man that will deny it? Is there any thing that can give us peace at the hour of death but faith in the Bible? Will mere reason—will common sense—will the rights of man—will the political wisdom of the infidel newspapers? No; if there be one thing that will add a sting to

death, that will fill with unutterable anguish the hour of departure, it will be the recollection that the bloom of health, and the strength of reason, were devoted to the studies and corrupted by the foolish vanities of the enemies of the Bible.

I know a sensible man who was at one time a constant reader of Cobbett's writings. He admired them for the ability which they displayed, and for the correct views which he supposed they took of the subjects treated on. I was surprised to find, after a while, that my friend seemed to have quite changed his mind; at least he no longer read his favourite paper. In answer to inquiries as to the reason of his altered sentiments, he stated to me, that it was not that he had discovered any defects in the reasonings of his author, for this he really did not do; but he found that these writings rendered him so wretched, so discontented, so hostile to every one above him, and so dissatisfied with his own condition, (with which in truth he had no grounds of complaint), that in order to enjoy tranquillity of mind, he felt himself constrained to abandon a course of reading which made him believe himself to be what he felt he was not—a miserable slave.

The principles of the Bible, in fact, can alone render an individual happy. I never knew a happy man but a Bible-man—I have known learned men who despised the Bible, and talented men, and moral men, and all varieties and descriptions of men who despised the Bible, except happy and contented men. I never knew a happy man, I never knew a contented one, who did not draw his happiness and contentment from the Bible;—this, and this only, can make an individual happy in life and death. And if the Bible alone can make happy individuals, its principles alone can make a nation happy—for what is a nation but a collection of individuals? It is the neglect of the Bible that is setting the nation mad. Every ignorant creature that can handle a pen pours out his self-conceited theories as if they were so many oracles, at the utterance of which principalities and powers should tremble—as if property and privilege, Church and State, truth and religion, had the rules for their existence or their exercise within his own brain. The Bible may contradict him—experience prove him mistaken—the current events of the day shew him to be in total error; no matter for that—on he goes, and pours out his raw notions, while the wondering multitude, at his bidding, proceed to lay the axe to the root of the principles on which their greatness is founded; to demolish the institutions on which their happiness depends. It is, in fact, to the neglect of the principles of the Bible that we must trace all the errors and all the evils that are abroad. It is not to want of sense, or talent, or reasoning powers; but to the neglect of the Bible alone. Let any man take and read Tom Paine's "*Rights of Man*"—or, rather, I would not advise any one to read it; but

suppose he did, he would be struck with the shrewdness and talent evinced in following up his conclusions, and he would be obliged to confess that to nothing is to be attributed his errors except to his rejecting the Bible. Supposing the Bible to be false, Paine's theory is plausible ; but one single text of Scripture overturns all his reasonings ; and that text is, " Let every soul be subject unto the higher powers, for there is no power but of God. Whosoever, therefore, resisteth the power resisteth the ordinance of God, and he that resists will receive to himself damnation." " The strength and the power of kings (says Paine,) rests solely in the fear of resisting them." To be sure it does. And a very proper fear it is. Why should we not fear resisting them ? Does not God tell us " to be afraid of the power," and " that he who resists will receive to himself damnation." Resist, says Tom Paine : resist, say the Political Unions ; there is no danger in it—" he that resists shall receive to himself damnation," saith the Lord. May God give the people the grace not to make the experiment, whether truth lie on the side of the Bible or Tom Paine ! Let it not be supposed, in consequence of our urging the importance of these truths, that we argue for arbitrary power, or for non-resistance to arbitrary power, if it were exercised in England. The English laws recognise the right of resistance to the ruling power in one case, namely, when the ruling power tramples upon the law. But it is one thing to resist the power when it breaks the laws, and quite another thing to resist it in order to compel submission to that which is not law. In fact, there can be no such thing as arbitrary power in a truly Christian State, and hence the true reason of the precept of the Apostles. We shall take up this matter more fully in future papers.

What is the most remarkable feature in the English character ? I answer an attachment to religion. This is what has made the nation a great nation. Historians tell us that when the forefathers of the English were idolators, they were the most devoted idolators that were to be found ; and that when they were converted to Christianity, they became equally distinguished for a strong attachment to the faith in which they were instructed. " This natural bias to religion (says Rapin the historian, a Frenchman,) was doubtless the reason why so many kings of England embraced the monastic life ; and they who are acquainted with the English, at this day, will freely acknowledge that no nation can produce more instances of substantial piety. As I resided for a long time in England, I can venture to assert this with the greater boldness and assurance. It must be admitted (says he) that of late libertinism in religious affairs has prevailed in that country ; but it is unreasonable to pass judgment on the whole nation for a few that are infected by it ; especially since we know that one man makes more noise in the world by his dangerous

maxims than many thousands of holy and upright Christians." (History of Eng. fol. Dub. 1734, vol. I. p. 187.) This is indeed a glorious character given of the English people, and very true at this time. Yes: if we desire to find instances of real, fervent, practical, retiring, humble piety, they must be sought for in England. Let Frenchmen, or Italians, or Spaniards laugh the Bible to scorn. Let the followers of Tom Paine, and his admirers, and his disciples, the rabble of the infidel incendiaries that are endeavouring to kindle England into a blaze; let O'Connell and Dr. Doyle, and their benighted and most miserable and unhappy dupes, laugh the Bible to scorn, and abuse those who would draw from it political wisdom as well as religious knowledge. Let them roast the Bible or boil it, or tear out its leaves, or blot out its texts, if they choose; but I never will believe that Englishmen, English Protestants, the sons of a troop of holy martyrs, who shed their blood rather than forfeit the privilege of keeping and reading the Bible, of making it the guide of their life and of their death—I never will believe that these men will disregard an appeal made to them on the grounds of scriptural truth, or allow themselves to be hurried on to a course of action opposed to the revealed will of their God and their Saviour.

For God's sake, Englishmen, pause for a moment to consider the persons who are aiming at being your leaders at present. Who are they? What is the common feature of their character? I answer, fearlessly, a hatred of, or an ignorance of, or a disregard of, or a disbelief of, the Bible. Cobbett, the importer of Tom Paine's bones—does he go by the Bible? Carlile, the vendor of Tom Paine's works—does he go by the Bible? Does the Editor of the *Republican*, or of the *Slap at the Church*, or the *Times* newspaper, or in a word the mass of inflammatory trash which is poisoning the mind of the country—do they reverence the Bible? Alas, no! The contrary is notorious. They disregard its principles, they trample upon its precepts, they act in direct opposition to its commands. And if they do, as it is notorious they do—are they, I would ask respectfully—I would ask mournfully—are they the persons who should lead the minds and form the principles of Bible-loving Englishmen, the missionaries and teachers of the world? They go against the Bible—can they be right? Can their arguments or their conclusions be right? Can the course they point out be a safe course? Can it lead to national greatness, or individual happiness? Be sure it never can.

Shake off, then, Englishmen, the dreadful delusion of believing that those who are the enemies of God can be the friends of their country. Cease to believe that they can be wise whose principles run counter to divine truth. Fling away the accursed trash that is written to beguile you—that makes

you uneasy, discontented, and uncharitable, and read your Bibles—read anything that is imbued with the spirit of the Bible—read the “Witness”—our halfpenny magazine. We shall lift up the Bible—we will glorify the Bible—we will exalt that which has exalted England. We will point out from the Bible the true source of all our wretchedness. We shall direct you to that course of political action that can injure no one; that will benefit the poor, that will make the rich happy, that will make all classes love one another. Love God—love England—that will make the heart of every Briton sing with joy—that will make England the most glorious, the most noble, the most happy, the most respected nation in the world.

Village Dialogues.

NO VII.—ABOUT THE ANCIENT BRITISH CHURCH.

JOHN WORSLEY, a little boy, about nine years old, came home from school, crying to his father, saying—“Father, what shall we do? Patrick Murphy, John Brown, and Richard Foster, have been teasing me about Maynooth; and telling me that all our Churches and Schools must be given up to the Papists (Papists you call them, father, but they call them Catholics); and that we must either change our religion, or be burnt to death.”

His father, James Hartley, replied—“Indeed, John, I feel much vexed at the present state of things—the endowment of Maynooth, and the threats of the Papists; but do not cry, my boy! God is above the Devil. The Church of Christ is safe on Christ the Rock, and it cannot fall.”

“But, father, (said John) they said that the Church of England was first a part of the Church of Rome, and that we must restore to Rome, the mistress and mother of all Churches, all our Churches, which, they said, we robbed them of. So I knew not what to say to them.”

“It is really a pity, John (said his father) that not only you, but many a grown up person—yea, members of parliament too, are ignorant on this subject; and this ignorance is laid hold of as a handle by Papists and others to malign our Church. It was my intention to instruct you in those things; but the illness and death of your dear mother, and the sickness of your two sisters, prevented me from fulfilling my wishes. I wonder often why our clergy do not catechize you on these points. But, take your Bible, John, and turn to a few places, and let us try to gain light upon the matter.

“Here it is father,” said John.

“Well, there, John, read Luke xxiv, 47,” said the father.

John reads—“And that repentance and remission of sins

should be preached in his name among all nations, beginning at Jerusalem."

"Now, John, tell me who spoke these words ; to whom did he speak them ; and how did they fulfil his direction as here given ?"

John : Christ gave this command to his apostles, and they preached first in Jerusalem, then in Samaria, then in Cesarea, Antioch, Iconium, Lystra, Ephesus, Galatia, Corinth, Thessalonica, and other places. I do not know if I repeat them in the order of time ; but if you wish, father, I will search the Acts of the Apostles for them, and put them all down for you.

Father : That is not necessary at present, John ; but which was the first Christian Church ?

John : Certainly, father, it was that at Jerusalem ; for Christ commanded them to preach there first, and they did so, for here is the account.

Father : Then, Jerusalem is the mother Church of all Churches.

John : To be sure, father ; and here I have it, (Acts ii. 47.) " And the Lord added daily to the Church such as should be saved." This was the Church at Jerusalem.

Father : You next told me, that at other places there were Churches : is any mention made of the Church of Rome ?

John : No, father ; all these were before Rome.

Father : When did St. Paul write his Epistle to the Romans ?

John : In the year 60 of our Lord.

Father : When did St. Paul go to Rome ?

John : In the year 62, father.

Father : Is any mention made of Peter being at Rome ?

John : I do not read any where in the Testament that Peter was ever at Rome ; but I read here, father, (Gal. ii. 7,) that Peter was the apostle of the circumcision—that is, father of the Jews, as Paul was of the Gentiles.

Father : You are right, my dear boy ; and there is no authentic account of Peter's being at Rome, or that he claimed any supremacy over the Church. The supremacy of the Church of Rome was not claimed for 700 years, and it was strongly protested against by all other Churches.

John : But, father, who preached the gospel first in Great Britain ?

Father : It is proved as clearly as any event in English history, that St. Paul preached the gospel in Great Britain, and that there were Churches planted here, and governed by bishops of their own, long before the Roman Church had any thing to do with England. You are yet too young to understand fully the arguments of the books I borrow out of the library, written by Eusebius, Usher, Stillingfleet, Nelson, Bull, Burgess, Hughes, &c. But the chief part of them is stated B

Burgess, in his "Protestant Catechism," which by and by you shall learn.

John : Then, father, I am to understand you, that the Popes originally had nothing to do with the Church of England. When did they come in first?

Father : Not till after the Norman conquest. The Pope's jurisdiction was not established in England till the twelfth century, nor in Ireland until the time of Henry II. It was always opposed until the Reformation. The *religious* yoke of popery was shook off by Wickliffe, and the *political* power was cast off by Henry VIII. If you look back at these dates in your chronology, you will see what you ought to say to your opponents. This shaking off of the Popish yoke of usurpation is what we call the *Reformation*.

John : O! thank ye, father, I hope to read all those things by and by with you, and get them explained to me by you. I shall also like to know what Popery is, and how we differ from it.

Father : All this, by God's help, I will endeavour to teach you. Now we must have supper and prayers, and go to bed.

John : Many thanks to you, dear father. W. M.

June 9th, 1845.

Notes on Church Customs.

NO. V.—BAPTISM.

If we look back into the practice of the primitive Church, we shall find that the place where this solemn act was performed was at first indeed unlimited : as Justin Martyr* tells us, *in any place where there was water* ; or as Tertullian speaks,† *in ponds or lakes, in springs or rivers*, but always as near as might be to the place of their public assemblies. For it was never (except upon extraordinary occasions) done without the presence of the congregation—a rule the primitive Christians so zealously kept to, that the Trullar council does not allow this holy sacrament to be administered even in chapels that were appropriate or private, but only in the public or parish churches ; punishing the persons offending, if clergy, with deposition ; if laity, with excommunication.‡

Under the head of BAPTISM, we cannot omit to make a few brief remarks on the very ancient and scriptural office of *sponsors*. The use of godfathers and godmothers in the Chris-

* Apol. 1, c. 79, p. 516, line 8-9. † Can. 59, tom. vi. col. 1170, A.

‡ De bapt. c. 4, p. 225, C.

tian Church was derived from the Jews, as well as the initiation of infants itself. (See this proved in Dr. Lightfoot, Vol. ii. p. 119.) And it is by some believed that the *witnesses* mentioned by Isaiah at the naming of his son, (Isaiah viii. 2,) were of the same nature with these sureties. In the primitive Church they were so early that it is not easy to fix the time of their beginning. Some of the most ancient fathers make mention of them. How long the Church has fixed the number of these sureties or sponsors, we cannot perhaps truly tell: but by a constitution of Edmund, Archbishop of Canterbury, A.D. 1236, and in a synod held at Worcester, A.D. 1240, we find the same provision made as is now required by our rubric, viz. two godfathers and one godmother for a male child; and one godfather, and two godmothers for a female.

Bingham observes, "There were three sorts of sponsors made use of in the primitive Church:—1. For children who could not renounce, or profess, or answer for themselves—2. For such adult persons as, by reason of sickness or infirmity, were in the same condition as children incapacitated to answer for themselves—3. For all adult persons in general. For the Church required sponsors also for those who were otherwise qualified to make their own responses.

It was a general rule that every sponsor must be himself a baptized person, and in full communion with the Church. He must be of full age; no minors were admitted to this office, even though they had been baptized and confirmed. Parents were allowed to stand as sponsors to their own children during the earlier centuries; and the first prohibition record, by which they were disqualified for this office, is contained in a canon of the Council of Mentz.

The naming of a child has been deemed a matter of importance among all people, and under various systems of religion. In very early times, the Church required that the name given in baptism should express some character of the Christian religion, or should relate to some Christian virtue or duty; grounding this upon the practice of our Lord and his apostles, and with reference to James ii. 7, compared with 1 Peter iv. 14—16. Chrysostom says that the names of newly-admitted members of the Church ought to refer, not to their own ancestors however celebrated, but to those holy persons who are the pattern of godliness and virtue. On this principle, we find very frequently the names of Peter, Paul, John, &c. Other names also expressive of Christian graces, in the abstract, were frequently adopted; such as Eusebius, Eusebia, Pius, Fidus, Fidelis, Innocentius, &c. Some names bore reference to the stated seasons of baptism; *e. g.* Natalis, Epiphanius, Paschasius, Paschilis. It has been supposed that the names of animals, such as Leo, Asellus, Pecorius, Ursula, Columba, Columbanus, &c. were adopted in token of Christian humility,

And perhaps the names of heathen gods, or those referring to them, such as Mercurius, Janus, Venerius, Apollinaris, Minervalis, Pelladius, Saturninus, may have been given with a Christian signification, as implying the duty of the baptized to renounce and oppose the principles of idolatry and superstition. But this practice was forbidden by the council of Nicæa.

The decided preference given by the modern Church of Rome to the names of the New Testament, or of Christian saints, in contradistinction to names from the Old Testament, arises from the contrary preference manifested by the first reformers, among the attempts which they made, to abolish the superstitious opinions and practices of their times.

ABSOLUTION.

“WILL you, then, explain the Church’s theory of absolution, and show that she uses words in their true sense, while she allows not her priesthood to usurp the Divine prerogatives; for this is exactly the point I want to have cleared up.”

“I will do my best. Every open sin committed by a man making profession of Christianity is triplex in its character; it is an offence against God—an offence against society—and an offence against *the Church*. It is an offence against God, for his holy law is violated—it is an offence against society, for its regulations are broken through—and it is an offence against the Church, because a disgrace is brought against the Christian name. So fully is this last position understood, that in all ages public acknowledgment has been required by the Church, and that not only when the Church was apostolically constituted, but even when Presbyterianism or Independency had taken the place of Episcopacy. Penance is required in the Kirk of Scotland, in the Establishment of Geneva; and, even in the Independent congregations of our day, a brother who walks disorderly, or who avows heretical opinions, is excommunicated. Having premised this much, let me illustrate my statement by taking an instance—that of fraudulent gain. The party guilty has evidently offended God, his neighbour, and the Church. He may obtain forgiveness of God on repentance—from his neighbour on restitution (I put the law of man out of the question here, as it is but the generalized expression of our neighbour); but how shall he obtain forgiveness of the Church? *She*, if her discipline be strictly carried out, has forbidden him to approach her altars; has cut him off from her communion, and this she has done by the voice of her priest speaking her laws and in her name. He must then acknowledge his guilt, and request forgiveness; and *then* the priest again acting as the organ of the Church declares, if

he believes the penitence sincere, 'I absolve thee from all thy sins.' This is a plain, absolute, and unconditional declaration. 'By his (that is Christ's) authority, committed unto me, I absolve thee.' Now that our Church neither does, nor ever did, consider this to be a mere declaration of God's pardon, is evident from two circumstances; first, because she *subsequently* requires the penitent to pray that God would 'not impute unto him his former sins;' but if the form of absolution implied that God *had* forgiven him, why should the succeeding prayer, dictated by a truly humble and contrite spirit, and the whole tenor of which is to implore the Divine forgiveness, be offered at all? It would be absurd to pray for pardon after the pardon had been declared. But no; the framers of our Liturgy meant no such absurdity. They directed the priest to absolve—that is to forgive absolutely, so far as the Church was concerned; to remove any ecclesiastical censure, if such had been incurred; and to dispense with them if they *would have been* incurred (for *this* absolution *only* takes place after confession and not *then*, unless humbly and heartily desired). Then, after having been *absolutely forgiven*, on behalf of the Church, the penitent is again led to address the Almighty, in order that the *moral* and *spiritual* guilt may be forgiven."

"I see you are right, but pray go on."

"There is another reason which supports this view of the case; and it is, that a *priest* is required to read this or any other absolution; and a deacon is not permitted to do so. Now a *layman* has authority to declare to all within hearing of him, that God's mercy will be extended to the truly penitent; but he has no authority to forgive, on the part of the Church, those who have offended against the Church; and consequently, the very requirement of a priest to pronounce it, shows that it is something more than a mere declaration; in fact that it means what it says. This, too, will explain—and explain satisfactorily—what has very much puzzled many conscientious persons; viz., those words in the ordination service, addressed by the bishop to the priest, 'Receive thou the Holy Ghost for the work of a priest in the Church of God: whosoever sins thou dost forgive, they are forgiven; and whosoever sins thou dost retain, they are retained!' This is the dread commission, the exercise of which we have seen in the visitation office—both perfectly intelligible when viewed in the light of antiquity; both monstrous and blasphemous, in the highest degree, if understood in any other way."

"I am glad you have touched on this topic, for the form of ordination of priests has always appeared to me blasphemous; certainly, in the way you have explained it, my objections cease."

"Herein lies the difficulty to all amenders of our Liturgy. They view it in connexion with our present ecclesiastical condition ; and, perceiving the discrepancies between them, forget that our formularies are adapted to a strict and godly discipline, and that it is our duty not to lower the forms of the Church to the cold and lax standard of modern expediency ; but to raise our practice to the warmth and self-devotedness required by the Church. Well did the Archbishop of Canterbury observe, when a petition was presented, praying that the rubrics might be altered to be conformable to the practice of the clergy, 'that if *there were any discrepancy*, the practice of the clergy must be altered and made conformable to the rubrics.'"

"I see now fully the force of your argument, and in order to show you that I do, I will notice the light it throws on the three forms of absolution. The first is merely a declaration that God pardoneth and absolveth all those who truly repent and unfeignedly believe his holy Gospel, and goes on to pray for repentance. This is read in the full congregation where, from the very nature of the case, no other form can be used, and many wicked, impenitent persons, and many absolutely excommunicate, may be present. The second is used at the administration of the holy eucharist ; and, inasmuch as no *excommunicate* persons are present, and it is charitably presumed that *all* come in the fear of God, the declaration is changed into a prayer. Now, in these two forms, the forgiveness referred to is the forgiveness of God, not the forgiveness of the Church ; because the last in the former case could not reasonably be conferred ; in the latter case it is not needed ; whereas, in the form for the visitation of the sick, it is both needed and conferred."

"You have exactly stated the case, and this is perfectly reasonable. If a child behaved undutifully towards his parent, we should desire him to seek forgiveness, not of God only, but of his parent also ; and if that parent refused to grant forgiveness, we should not suppose that *we* had authority to confer it in his name, unless the parent commissioned us to do so. It is true that the priest may refuse his absolution ; but the penitent has done his duty in seeking it, and, *if honest*, is thereby absolved '*in foro conscientiae* ;' just as the child who has behaved undutifully can do no more than express his sorrow for the past, and his determination to amend for the future."

"My dear friend, I am truly obliged to you for having thus far thrown a light upon my path. You have effectually removed my scruples against the Ordination Service and the Absolution ; and I begin to see a prospect, dim indeed at present, of being restored to Catholic unity."—*From the British Churchman*, April, 1845.

Sabbath Meditations.

NO. VI.—REPENTANCE.

THE first requirement of the Gospel, and perhaps the most difficult grace to exercise, is repentance. To repent implies not only sorrow for what is done amiss, but also, and chiefly a thorough change of the inward disposition of the mind and heart. Man is by nature wholly and entirely at enmity with God, and refuses to accept salvation in the only way which God will give it—namely, through the merits and for the sake of Jesus Christ; “for there is none other name given under heaven among men whereby we must be saved.....for the whole head is sick, and the whole heart faint;” and man, proud rebellious man, whose heart is “deceitful above all things, and desperately wicked, and only evil continually,” would rush on madly to his destruction, unless restrained by the mercy and free grace of God, and “drawn with the bands of love into the glorious liberty of the Gospel, wherewith Christ hath made his people free.” Now, it may be that there are many amongst us, who, whilst they have been privileged to hear these great truths from their infancy, and have lived all their lives, as it were, in the very midst of them; nay, who having learned them in the school of experience or adversity, have received and accepted them, yet whose lives and conversation have not kept pace with their knowledge and privileges—those, in short, who have not brought forth “fruits meet for repentance.” “With *the heart*, man believeth unto righteousness;” and when we apply this test honestly to ourselves, who is there amongst us but must confess that he has not been duly influenced in all his actions by the alone acceptable motive in the sight of God—namely, “the love of Christ?” If we would judge rightly of our spiritual nature before God, we should frequently try and examine-ourselves as to how we are affected towards the vanities and pleasures of the world on the one hand, and how, on the other, by the contemplation of things spiritual and heavenly. It is a self-evident truth, that the Christian cannot even participate in what are called the innocent pleasures of the world, habitually or frequently, and at the same time keep his heart right with God. His growth in grace will at least be retarded, if not retrograded; and his spiritual-mindedness (which is his life and peace) will be clouded and obscured. The young Christian especially is in great danger from this source; for the poison which lurks beneath many of the world’s amusements is frequently not perceived by him; and they present themselves before him in so fair and specious a garb, and seem withal so innocent and lawful, that, before he is aware,

some arful temptation presents itself in his thoughts, by gradual and almost imperceptible steps, which, had he acted up to the precept of his Lord and Saviour—"Love not the world, neither the things which are in the world"—could not have appeared to him otherwise than in all its naked deformity, and from the contemplation of which his soul would have recoiled with horror and dismay ; for his thoughts and his affections would have been centered "on things above, not upon things on the earth," in the humble desire and endeavour to serve God here acceptably "with reverence and godly fear," and hereafter to attain the kingdom of God's dear Son, "who loved *him* and gave himself for *him*." It is only in such a spirit that we can hope to pass through the manifold trials, cares, and temptations of this life, in humility and peace, and be enabled to confess with the Psalmist—"I know, O Lord, that the way of man is not in himself : it is not in man that walketh to direct his steps"—"Who knoweth what is good for man in this life?"—"Man's goings are of the Lord ; how then can a man understand his own way?"—"Trust in the Lord with all thine heart, and lean not unto thine own understanding."—"In all thy ways acknowledge him, and he shall direct thy paths." And our earnest prayer would be—"O Almighty God, who alone canst order the unruly wills and affections of sinful men : grant unto thy people that they may love the thing which thou commandest, and desire that which thou dost promise ; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found, through Jesus Christ our Lord. Amen."

J. F. K.

The Fathers.

NO. VII.—LIFE OF ORIGEN.

ORIGEN was born in the year 185, of Christian parents, in Egypt. His father, Leonides, a learned and pious man, was the first to instruct him in religion and the elements of general knowledge ; and afterwards, finding in his son an uncommon aptness and desire for theological attainments, he transferred the task of completing his religious education to the celebrated Clement, head of the catechetical school of Alexandria. Not long after, during the persecution under Severus, Leonides suffered martyrdom (A.D. 202) ; and Origen, then seventeen years old, emulous of dying with his father in the cause of Christianity, was restrained only by the entreaties and efforts of his mother. The property of Leonides having been taken

away at his martyrdom, his widow and seven children were left in very poor circumstances. Origen was supported some time by the bounty of a rich Christian lady; but, in about a year after his father's death, he began to earn his own livelihood by teaching languages. Not long after, Demetrius, Bishop of Alexandria, appointed him catechist, or instructor of the candidates for baptism in his Church (A.D. 204). In this situation, during the continuance of the persecution, Origen was distinguished by his zeal and intrepidity. He visited the Christians in prison, and attended them to the place of execution.

Some time after this (A.D. 204), Origen paid a visit to the Church of Rome. At the age of thirty years, he began the study of the Hebrew language, in order to a more perfect acquaintance with and understanding of the Old Testament and Scripture. His learning attracted great attention and admiration. In the year 216, he retired to Cesaræa, in Palestine, where he was invited by the bishop, Theoctistus, to expound the Scriptures publicly in the church. During a subsequent visit to Palestine, Origen was ordained presbyter by Theoctistus, assisted by Alexander of Jerusalem and other bishops. Demetrius, who appears to have become jealous of Origen on account of his reputation, was highly indignant at this step; and, having summoned two councils at Alexandria, he first deprived Origen of his office as teacher of the school, and banished him from Alexandria, and then deprived him of his rank as a presbyter. Origen, however, had previously retired to Palestine (A.D. 230 or 231). Here he expounded the Scriptures publicly. In the year 235, he was obliged to flee from Cesaræa, and sought refuge in Cappadocia, where he remained in concealment two years. During his residence at Cesaræa, he composed the greater portion of his learned works. He was thrown into prison during the persecution of Decius (A.D. 250). After whose death he was released, and he died soon afterwards at Tyre, in the 70th year of his age, A.D. 253 or 254.

It should never be forgotten that to Origen's invaluable labours in the restoration, preservation, and handing down to us the pure text of the word of God, we are much and deeply indebted.

THE ITALIAN BISHOP :

AN ANECDOTE.

THERE is no kind of a fragmental note
That pleases better than an anecdote—
A fact unpublish'd—when it comes to rise,
And give the more agreeable surprise :

From long oblivion sav'd, an useful hint
Is doubly grateful when reviv'd in print.
A late and striking instance of this kind
Delighted many an attentive mind ;
This anecdote my task is to rehearse,
As highly fit to be consign'd to verse.

There lived a bishop, once upon a time—
Where, is not said ; but Italy the clime—
An honest pious man, who understood
How to behave as a true bishop should ;
But thro' an opposition, formed to blast
His good designs, by men of diff'rent cast,
He had some tedious struggles, and a train
Of rude affronts and insults, to sustain ;
And did sustain, with calm unruffled mind
He bore them all, and never once repin'd :
An intimate acquaintance, one who knew
What difficulties he had waded thro',
Time after time ; and very much admir'd
A patience so provok'd, and so untir'd ;
Made bold to ask him if he could impart
Or teach the secret of his happy art ?
Yes, said the good old prelate, that I can,
And 'tis a plain and practicable plan ;
For all the secret, that I know of, lies
In making a right use of my own eyes.
Begg'd to explain himself, how that should be—
Why, in whatever state I am, said he,
I first look up to Heav'n, as well aware,
That to get thither is my main affair.
I then look down upon the earth, and think,
In a short space of time, how small a chink
I shall possess of its extensive ground ;
And then I cast my seeing eyes around,
Where more distress appears, on ev'ry side,
Amongst mankind, than I myself abide.
So that, reflecting on my own concern,
First, where true happiness is plac'd, I learn :
Next, let the world to what it will pretend,
I see where all its good and ill must end.
Last, how unjust it is, as well as vain,
Upon a fair discernment, to complain.
Thus looking up, and down, and round about,
Right use of eyes may find my secret out :
With heav'n in view—his real home—in fine,
Nothing on earth should make a man repine.

Notices of Books.

The Pope's Claims Negatived, &c. 8vo. pp. 24. London : Painter. Sixth Edition.

THIS is a most admirably written pamphlet ; at all times deserving a careful perusal, but especially in these days. In an early number of our Magazine we will favour our readers with a specimen of its argument.

Church Missions in Western Africa. By the Rev. S. A. Walker, A.M., rector of Gallmeath. Dublin: Curry. London : Longman, Brown, and Co. 1845. 8vo. pp. 572.

No brief notice of ours could give any idea of the value of this book. It shews, on the part of the author, an evident acquaintance with the subject on which he treats, and is the work alike of a scholar and a Christian. We may furnish a sample of it at some early opportunity.

The Mystery of God's Dealing with the Jews. By A. C. Barclay, author of the "Four Dispensations." London : W. E. Painter. 1845.

To all who are interested in the history of the Jewish nation, and their future destiny, this little work cannot fail to be welcome. The author is evidently a person imbued with the spirit of his subject, and fully alive to its sacred importance. We wish him the gratification of seeing the fullest success of his labours.

Plain Hymns, &c. By a Zion Traveller. London : W. E. Painter. Ludlow : T. Griffiths. 1845.

THESE hymns are indeed songs of Zion. They breathe the spirit of a Zion traveller ; and as they express the devout feelings of one who is looking forward to the heavenly Zion, we doubt not they will tend to encourage the zeal and devotion of many like minded.

The Prayer Book Spelling Vocabulary. By the Rev. W. Shepherd, D.D., &c. Part I. London : Painter. 1845.

A WORK likely to be useful, chiefly in Sunday schools.

A Manual of the Chief Truths of Religion. By the Rev. W. Edwards, M.A. London : A. M. Pigott. 1845.

AN useful epitome of Scripture truth.

Servants.

RESPECTABILITY OF DRESS HIGHLY BECOMING IN SERVANTS.

THERE are many in the present day who seem to think that because they themselves desire it, it is therefore appropriate for them to decorate themselves injudiciously in proportion to their station, and in imitation of one in which it was never intended that they should move. And this I observe, not with a view to grieve or offend any ; but to point out an inconsistency, and an abuse of principle and conduct, that is very deserving of notice and reprehension. A man, woman, or child, who in his or her suitable costume would be respected and respectable, one would think could scarcely need to have recourse to such a poor way of distinction as this. Neither of these can be more independent in consequence of attire, though some would seem to fancy that they could be so. There is a *pride*—there is a *disrespect* in many an endeavour to follow a fashion : and merely out of *envy* and *emulation* some persons will do so. “Why may I not have” this or that, will but too often occur. The better sort of servant has his, or her, answer ready. “It is not fit for my position or occupation,” not that the position or occupation must, accordingly, be looked down upon ; but there is always a *material*, a *form*, a *colour*, in which a desirable servant will look to advantage. To a proper judgment what opportunity is there for a *servant-like appearance* ? Well would it be for families if *neatness* and *cleanliness*, *propriety* and *decency* of dress, were to take the lead of *extravagance*, *slovenliness*, &c. And what a difference to families, of which servants are members naturally, if habit and example were favourable to that which is *really* becoming. It is not taste and elegance but order, and apt arrangement, that we wish to see with those who suit their places, as well as whom their places suit.

REMARKS RESPECTING SERVANTS.

It not unfrequently takes place that a fellow-servant, apparently meaning well to a companion, only disturbs or unsettles him or her in one situation ; and, yet, is unable to supply another to *their liking*. To be easily “put out” is a failing with several of whom better things might be hoped. Hence we see the *necessity* of a *servant* with a *good temper*—otherwise there are those who will complain of the *ways of the house* rather than their own ways, and think that every thing must be accommodated to their disposition, and to what they have been accustomed to—just as if one place was to be a rule for every other. Servants, at this time, are for the most part little educated for their station. It is to be hoped, therefore, that an improvement will take place in their demeanor as well

as in their mental cultivation. By *courtesy, regularity, attention*, and such like, much may be done. Would that it might be so, that the number of careless and unsatisfactory* servants may be replaced by those more *satisfactory*, to themselves and others.

E. W. B.

THE TRIUNE GLORY OF GOD.

THE doctrine of the triune glory of God is a truly great and mysterious truth. View it however and whenever we will, we must needs be struck with the immensity of the subject, and with the tenor of its vastness. The more frequently and the more fully we dwell, however, upon it, the more extensively, and the more abundantly, we may discover fresh avenues of *grace and love*—fresh proofs of the Almighty's condescension! Many a time, perhaps, we have been satisfied with a comparatively favourable notice of the essence and co-operation of "the holy, blessed, and glorious Trinity"—to whom our supplications as "miserable sinners" have so often arisen. Some of us may have thought it enough to have some vague ideas of the incomprehensibility of the Deity, without thinking of tracing *how much there is given* (in such a way, too, that we must be low indeed in the scale of spiritual excellence if we profit nothing thereby) *for our learning*. The present season calls upon us to be particularly mindful of, and grateful for, our precious privileges: and we may take warning not to underrate, despise, or neglect, *even a little*, divine truth, so momentous in the eyes of martyrs of old, that they appear often to have alluded, either directly or indirectly, to it, amidst their sufferings, trials, and difficulties. Well is it for us to remember the connexion of the doctrine with the *salvation* of our God, and with the *atonement* of Jesus. They did not seek to dispute as to whether, or how, metaphysical niceties could be adjusted; and it is our part to see, that, without undue distraction, we are influenced by "the acknowledgment of a true faith," so that our principles may be blessed to edification *proportionate to our means*. Enough for our salvation upon the mighty but comfortable doctrine of the holy Trinity has, year after year, reached us in the memorable Athanasian Creed, besides the other plain and positive declarations which our Church has supplied. Let us, then, whilst we guard against appearing irrational in the sight of those who would gladly have us appear so, be careful to avoid the notions of mere fancy or imagination. Ever should we recollect that, instead of attempting to accommodate Deity to ourselves, we ought rather to accommodate ourselves to Deity.

E. W. B.

* It is a usual phrase, "I cannot give satisfaction."

THE TRISAGION.

Oh! "they rest not day and night"
 With heavenly joy, and meet delight,
 Singing praise—far—far above,
 For grace, and never ending love!
 Catch—catch—my soul one note of theirs—
 Enough to soothe a sea of cares,
 Catch—catch—one strain—Thou can'st not here
 Th' unfolded gates not yet appear;
 But, from "that day"—Oh may'st thou share
 The ceaseless hymn, thro' Jesus there! E. W. B.

The Churchman's Portfolio.

FROM THE CHARGE OF BISHOP OF GUIANA.

Abuse of any Rite no argument against its proper use.—"James, with the good sense which, notwithstanding his pedantry, marked much of his conversation, replied to Rainolds, at the Hampton-court Conference, that the abuse of the sign of the cross in the time of Popery was an evidence that it was not abused before the time of Popery. By such an argument he intended that the Trinity might be renounced, since it was abused in the time of Popery. Turning to Rainolds, his Majesty said—"They used to wear hose and shoes in Popery, therefore you shall now go barefoot." If, indeed, everything must be rejected which has come to us through the Church of Rome, we should be compelled to reject the Scriptures: for, during the dark ages, the sacred text was preserved by that Church. This argument is admirably put by Whitgift in his reply to Cartwright, respecting confirmation. Cartwright contended for giving it up altogether, in consequence of the abuse. Whitgift answered the objection as follows:—"If that be a sufficient reason to abolish it, because it hath bene horribly abused, then what shall you reteyn, either in the Church, or in the common lyfe of man? But I have before, in talking of apparell, declared the vanitie of this reason: and yet the confirmation that is nowe used was never abused by the Papistes, for they had it not, neyther any similitude of it, but only the name, which cannot contaminate the thing."—*Whitgift's Defence*, 1594, p. 726.

TRADITION.

The following extract on Tradition, from a writer of the time of James I. and Charles I., will be read with interest:—"The fourth kind of tradition is the continued practice of such things as neither are contained in the Scriptures expressly, nor

the examples of such practice expressly there delivered, though the grounds, reasons, and causes of the necessity of such practice be there contained, and the benefit or good that followeth of it. Of this sort is the baptism of infants, which is therefore named a tradition, because it is not expressly delivered in Scripture. Yet is not this so received by bare and naked tradition, but that we find the Scripture to deliver unto us the grounds of it. Of this sort is the observation of the Lord's Day, the precept whereof is not found in Scripture, though the practice be." The same able writer gives the following rules by which genuine tradition may be distinguished from counterfeit. "The first rule is delivered by Augustine—'Quod universa tenet ecclesia, nec conciliis institutum, sed semper retentum, non nisi auctoritate apostolicâ traditum rectissimè creditur.'—'Whatever the whole Church holdeth, not being decreed by the authority of councils, but having been ever holden, may rightly be thought to have proceeded from apostolic authority.' The second rule is, whatever all, or the most famous and renowned, in all ages, or at the least in divers ages, have constantly delivered, as received from them that went before them, no man contradicting or doubting of it, may be thought to be an apostolical tradition. The third rule is, the constant testimony of the pastors of an apostolic Church, successively delivered."—(*Field on the Church*.—Book iv., pp. 365, 7, 8). By these rules, the various ordinances of the Anglican Church may be tried; and it will be found that they are applicable to all the practices which we retain.

APOSTOLIC SUCCESSION.

It has been stated in the charge, that the succession in the ministry is in no way affected by the corruptions of the Church of Rome. On this point, our reformers, and their immediate successors, entertained no doubt whatever. The reformers argued that the Church of England had not separated from the Church, but only from the Papacy. They asserted that the Church was under the Papacy, but that the Papacy was not the Church. It was further argued, that, notwithstanding the corruption of the Church prior to the Reformation, there were numbers of holy and learned men who held the truth—nor was it until the period of the Council of Trent, that many of the present errors of Rome were made articles of faith. Carlton, Field, Hooker, and other writers of the bright period of James I., proved, in their valuable works, that the Anglican Church had separated only from Rome, so far as the Romish court had separated itself from the ancient Roman Church. In short, we have not received the succession from Rome, but from the same source whence she herself received it. The fact of Rome's usurpation, for a time, over the Church of England, is no argument against the succession. When the

Reformation was effected, it was merely a casting off of that usurpation. We had then our bishops, who, though they had been subjected to Rome, were free to act independently of the Pope, and who actually continued and preserved the succession in the Church. Even Baxter, though a non-conformist, speaks of bishops that have oversight of many Churches as lawful successors of the apostles. In his "Church History," p. 23, is this strong testimony—"The Churches began this so early, and received it so universally, and without any considerable dissent or opposition, even before emperors became Christians, that I dare not be one that shall set against it, or dishonour such episcopacy."

On the objection sometimes raised against our orders, on the ground of the channel through which occasionally they have been transmitted, the following extracts from Bishop Jewel may be regarded as appropriate. He argues, that separation from Rome was not a separation from the Church, and that the ordinances, which we observe, are those of the Primitive Church:—"We have forsaken the Church, as it is now, not as it was in old times past, and have so gone from it, as Daniel went out of the lion's den, and the three children out of the furnace."—(The "Apology," Part v., Chap. xv., Dio. 4). Again—"We have departed from that Church which we ourselves did evidently see with our eyes to have gone from the holy fathers, and from the holy apostles, from Christ himself, and from the Primitive and Catholic Church of God. And we are come as near as we possibly could to the Church of the apostles, and of the old Catholic bishops and fathers: which Church we know was sound and perfect, and as Tertullian termeth it, *a pure virgin*; and we have directed, according to the customs and ordinances, not only our doctrine, but also the sacraments, and the form of common prayer. We have called home again to the original and first foundation that religion which hath been foully neglected, and utterly corrupted. For we thought it meet thence to take the pattern of reforming religion, from whence the ground of religion was first taken; because this one reason, as with the most ancient father Tertullian, hath great force against all heresies: 'look whatsoever was first, that is true: and whatsoever is later, that is corrupt.'—("Apology," Part vi., Chap. xvi., Dio. i. 2). With respect to the succession in our ministry, I have shown that it stands quite independent of Rome: for when the papal usurpation was cast off at the Reformation, our succession of bishops, which had been continued from the apostles' times, through ages which were more or less corrupt, was no more broken than the succession of our kings by the usurpation of the long parliament, or of Cromwell. From the first introduction of the Gospel into England, there have been bishops, priests, and deacons, in the Church, the bishops conveying the

succession from age to age : and the fact of subjection to Rome did not in any way affect the transmission of orders. The various orders in the ministry had always been retained in the Anglican Church : consequently the transmission never depended on the papal see, even though it usurped a power over the Church and the country. Thus it is argued by a learned prelate, one of the ornaments of our Church in the time of James I.—“We hold ordination and succession even from the apostles : albeit our succession be not from the Church of Rome, nor by that Church, yet we hold it sure, and that not without the testimony of that Church.”—*Carlton's Directions to know the True Church, Pref.* Two points were constantly held by the reformers and their successors in the reigns of Elizabeth and James I., and also by our great divines subsequent to the restoration in 1660—namely, that our orders were derived from the apostles independently of the Papacy, and that any corruptions in the Church did not destroy its character.

THE OFFERTORY.

The following extract is taken from a pastoral letter of the Bishop of New Jersey, who, after recommending to his clergy that, instead of monthly, or at rarer intervals, as had been the previous practice, the offerings at the Church be made every Lord's Day, in connexion with the offertory, proceeds thus :—

“I. This was the primitive mode. II. This is the simplest and most direct address that can be made to the parishioners. III. This is the Church's proper action, in her due organization under the direction of her ministers, on the call of her Divine Head.”

This plan combines many advantages.

“1. Its *frequency* is an advantage. The contribution can never be forgotten.

“2. Its *constancy* is an advantage. The supply from it will be perpetual and sure. There is nothing to be trusted like a *habit*.

“3. Its *simplicity* is an advantage. It is intelligible to every one, and will commend itself even to little children.

“4. Its *moderation* is an advantage. Returning frequently, it of course calls, at each time, for comparatively little. Thus it meets the convenience of all. ‘If thou hast much, give plenteously ; if thou hast little, do thy diligence gladly to give of that little.’

“5. Its *inexpensiveness* is an advantage. It will cost nothing for agencies, and be encumbered with no officers.

“6. Its *sobriety* is an advantage. It makes no exciting appeals, and creates no heat, to be followed by a more than corresponding coldness. It is the oozing of the water from the rock that fills the springs. It is the gentle dropping of the dew that clothes the vales with verdure.”

Treasury.

FARRH gives a man a true prospect of things—past, present, and to come—and of things as they are. If you would see things past, present, and to come, grow in faith, and assurance of God's love; and so, saith He, shall you be able to see things that are afar off. Could a man but see what would be the end, the issue of his affliction, he would be quiet under it. It is with your affliction as with sea-water. Take the water as it is in the sea, and it is salt and brackish; but drawn up by the sun into the clouds, it becomes sweet, and falls down in sweet rain. So, take an affliction in itself, and it is salt and brackish; but drawn up by divine love, it is sweet: and if a soul can but taste the love of God in it, and see what a loving end the Lord will make, he will find it is very sweet. Now, it is only faith that shows a man the end, the issue of all his troubles. It stands upon the high tower of the promise, and looks over all mountains and difficulties. It sees into the other world; it sees through death, and beyond death; it sees through affliction, and beyond affliction; it sees through temptation, and beyond temptation; it sees through desertion, and beyond desertion; it sees through God's anger, and beyond His anger; it sees things past, present, and to come.—*Bridge.*

Believe those things which are written; the things which are not written seek not.—*Basil.*

BACKSLIDING.—Walk on, go forward. For if ye be in the way of life, not to go forward is to go backward. If ye be entered into this happy path, step not aside, give not back. A dog returning to his vomit is a foul and an ugly thing to behold. Take heed, I say, of backsliding. It is a dreadful thing to forsake Christ, and to be ashamed of the gospel. He that tasteth of this sweet gift of God, the gospel of Christ, and falleth back from it, he is a tormenter, as much as in him lieth, and a crucifier of the Lord of glory. Walk therefore, go on from strength to strength, from virtue to virtue. Ye have been heretofore often moved; but what effect hath it taken? God grant that there be not a retiring from strength to weakness, from virtue to sinfulness! It is to be feared that many men's wonted zeal is transformed into cold security, their liberality into greediness and biting usury, charity into envy, sobriety into wantonness, humility into pride and haughtiness. This is the common walking of men, for whom it were far better if they stood still. The apostle could not mention them but with tears: "there are many which walk (saith he) of whom I have told you often, and now tell you weeping, they are enemies of the cross of Christ: their belly is their God, their glory is in their shame, their end is damnation" (Phil. 3. 19).—*Archbishop Sandys.*

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NEW SERIES.]

AUGUST, 1845.

[PRICE 3D.]



St. Paul's Cathedral, Calcutta.

THE arrival in his native country of the Bishop of Calcutta seems not an unfit occasion for a brief account of the cathedral now erecting in Calcutta. We give it in the words of the Bishop's Letter to the Society for Promoting Christian Knowledge. The letter is dated "*Steamer Precursor*, on voyage to Suez, Tuesday, May 6, 1845":—

"The Almighty has been pleased to lay his fatherly chastisement upon me, and I am coming home on the Furlough Act of 1842, for the recovery of my health; and surely I have reason to bless his holy name, that I am not leaving my diocese till after I have entered the fourteenth year of my consecration, and have nearly completed the sixty-seventh of my age.

"I have also great reason to be thankful that my strength has been gradually increased since my third and most alarm-

ing seizure last January, near Delhi ; and that I have been enabled to hold confirmations, to ordain, to consecrate churches and burial-grounds, to see and advise individually my own clergy, and to give counsel to missionaries and chaplains ; so that nothing of the essential functions of my holy office has been omitted in my coming down to the metropolis.

"In Calcutta, where I was only allowed by my medical attendants to remain six short days, I wound up everything, confirmed in my Palace chapel nearly two hundred, held three days examination, ordained seven candidates to the offices of deacon and priest, and commenced the solemn duties of my fourth visitation, the archdeacon and my chaplain reading the charge.

"I was thirty-nine days coming down in the river-steamer from Allahabad to Calcutta (instead of twelve), the doctors compelling me to land for coolness and for repose for three or four days at each of the stations on the Ganges, viz., Mirzapore, Chunar, Benares (where I met ten clergy, and had my charge read to them by anticipation), Ghazepore, Dinapore, Bhagulpoor, and R. Rhaesleah. At Bhagulpoor, George Brown, Esq. (son of the late Rev. David Brown, the pious and devoted Chaplain of the Old Mission Church, Calcutta), had been the means of building a fine, simple, though comparatively small, Gothic church, of erecting a parsonage-house (both carried on under his own care and superintendence, though not an architect), and of raising funds to meet the conditions of the Calcutta Additional Clergy Society, and obtain a resident minister ; and thus, in a very small community, he collected above 16,000r., and set the first example in India of planting a church, a clergyman, and a parsonage, with the private means of the residents, in any of our beautiful Mofussil stations.

"I mention this, because the encouragement the venerable society has given to church building in India, by several grants of 500L., in the early years of my residence, and by the magnificent donation of 1,000L., for each of five years, to St. Paul's Cathedral, Calcutta, the last of which I have just received, has resulted in a general spirit for erecting sacred edifices in this diocese. We have now between eighty or ninety churches ; and I suppose that when Bishop Middleton came out, in 1814, there could not be more than four or five.

"I landed at Calcutta on Saturday evening, April 26, and had begged the Venerable Archdeacon and Colonel Forbes, my incomparable engineer and architect, with my cathedral secretary, C. K. Robinson, Esq., to meet me at the Ghaut. Other friends joined, and we drove to the cathedral before I went to my own palace. I entered the sacred edifice after an absence of more than a year and a half, and in a weak state of health, with indescribable pleasure and solemnity of mind. When

our party reached the middle of the choir, I paused, and offered up, with a loud voice, my thanksgiving to Almighty God, for permitting the works to proceed thus far, dedicated the place to the glory of Christ, and prayed that it might be filled with thronging converts to sound forth the praises of his redemption. The *Gloria Patri* was then sung. The scene was overwhelming to us all. Colonel Forbes took me over the buildings. I was astonished; the effect was so much grander than I had anticipated. I must have forgotten English cathedrals, or our lantern surpasses or equals many of them. Eighty-three feet high, and fourteen square, with eight lancet windows towards the top, for which deeply-stained glass, as well as for the great eastern window, is preparing in London; for Venetians could not be employed in them, and a mitigation of the Bengal sun is indispensable. Represent, I pray you, to your mind the effect of the scene—the transepts, stretching north and south of the lantern, 114 feet; the choir, to the east, 140 feet; the western entrance and carriage verandah, 110 feet; the whole covered in, representing the appearance of a church. May God be praised; and may the spiritual benefits surpass immeasurably the external and subordinate buildings, which are in themselves of course nothing; though to erect a cathedral in ‘the city of palaces’, without some regard to ecclesiastical appearance would have shown a contempt for the religion we profess; but all is now in keeping.

“And here let me return to the venerable society my best thanks for their fifth and last annual contribution of 1,000*l.*, half of which five donations has been invested for the endowment fund, the other half (2,500*l.*) has been devoted to the buildings. This gift of 5,000*l.*, the similar grant of the venerable Society for Propagating the Gospel, for founding a native canonry, of 5,000*l.*, and a donation of 4,000*l.*, by a relative of the late Rev. John Natt, Vicar of St Sepulchre’s, have been the largest contributions yet made, but not the last, as I trust; for many, many friends, who have been connected with India, will doubtless remember St. Paul’s, Calcutta, in their wills. Others will undertake collections for particular objects—the organ, for example, 1,800*l.*; the clock, 700*l.*; the putting up and fitting the stained-glass windows (of which the glass for the great eastern one is the gift of the Dean and Chapter of Windsor, under the sanction of her Majesty, Queen Victoria; and is, as I learn, a fine representation, by West and Jervis, of the Crucifixion), 500*l.*; the marble floor, 2,000*l.*; the erection of any one of the six canonries, 500*l.*; a native school-house, of 500*l.*; communion-plate, 500*l.*, &c.

“For I find we shall still want money, as is always found to be the case in great undertakings of an untried character, and in India. The buildings at present are advanced thus far. The spire is finished, 204 feet from plane of site, and the

scaffolding removed. It is crowned with a gilded arrow for a vane, nine feet long, which I call 'the arrow of the Lord's deliverance,' as the prophet speaks; as an emblem or token of 'the deliverance' which the Gospel of Christ is about, in God's due time, to work in Heathen and Mohammedan India, and in which I trust the cathedral-missionary canons may take a share. The angular turret of the tower, &c., are not up. The great roof is on, but not finished. The whole building has to be chunammed (a kind of white-washing, but more durable and of stone colour) inside and out; the floor to be laid; steps of entrance to be put up on all sides; organ and clock to be placed; windows all over the building, and Venetians to be put in; all the fittings-up, finishings, enclosure, the six canon-missionaries houses and school-rooms to be erected; a light Gothic iron railing, with gates at proper distances, to be thrown round the Cathedral-close, or as we term it, compound (which I have petitioned Sir H. Hardinge, Bart., our Governor-General, to enlarge, that we may have space for our school-rooms; and I have every reason to hope with success—his excellency is doing all he can for Christianity), and a variety of other things, as our octagonal chapter-house, to serve as a vestry, and leaning externally on the south wall behind the bishop's pew, all to be gradually undertaken as funds come in.

"For these matters will be regulated by the same prudence which has guided us thus far. We have enough in hand (11,655*l.*, or a lac and 16,550*c.rs.*, or thereabouts) to prepare all essential finishings and fittings for the consecration of the cathedral; the rest we shall leave, if necessary, to future generations; for, indeed, it is for future ages such a building in its full extent and its vast ultimate spiritual designs is destined. It is a cause of gratitude to Almighty God, that we have proceeded thus far without a single impediment from failure of funds or architectural skill, and with entire love and harmony in our committee, subscribers and benefactors.

"Nor have we very far outrun, as yet, our estimates. These were put in 1841 at 3½ lacs for buildings, and ¼ a lac for artists at home. For the latter objects (clock, windows, bells, organ), we have sent off 14,000*c.rs.*, and do not expect to have more than the 36,000*c.rs.* further to transmit. Our expenses for buildings up to April 28, 1845, were 2 lacs and 85,720*c.rs.*, so that we have still 75,000*c.rs.* unspent of our estimated 3½ lacs for buildings. Still I tremble, knowing, from universal experience, how difficult it is to keep within dry abstract limited expenses, as at first laid down. But though I fear yet I humbly trust to the good providence of God, which has so wonderfully disposed the hearts of friends to help us on hitherto, and who will 'establish still, as we trust, the work of our hands upon us,'

"My appreciation of the spiritual importance of the cathedral, as the first beginning of an indigenous ministry, and the first missionary institution, not dependent on friends and societies at home, commenced in India, is higher than it ever was. I believe it is God who put it into the hearts of his servants. My object in the whole is, as I trust, the glory of Christ and the salvation of souls. The external edifice is nothing. It is the edification of an invisible Church to Christ, in Heathen and Mohammedan India, which is my aim, my hope, and my prayer. We have nearly 2½ lacs in our endowment fund (which is entirely distinct from the building one, in which, as before stated, we have a lac and 16,500c.rs.); and we have the means, independently of this, of building two school-houses, with rooms for the missionary-canon. The six canons of this class (missionary) are nominated provisionally; two abodes for them will be begun so soon as we see our way a little clearer; and our first missionary attempt will be a native school for a thousand children, and a normal training one attached.

"Should I live to return (for, if I have any health at all, I mean most fully to return, and lay my bones in the bishop's vault, which is prepared under the holy table of the new cathedral; nor shall I omit any means, in the way of abstinence from all public duty and excitement at home, which may conduce to my recovery), my first delight will be to consecrate the cathedral officially (Nov., 1846), and then establish the actual mission-work.

"But the future is with God: no one can fathom the designs of an infinite Being, nor ought we to wish it. Surely it is enough to be 'allowed to cast our burden on the Lord,' that he may 'sustain' us. Surely it is enough to 'fall into the hands' of infinite wisdom, love, and power. Surely it is enough to conclude, with the apostle, 'He that spared not his own Son, but delivered Him up for us all, how shall he not with him also freely give us all things?' and to resolve with him, 'Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me.'

"Farewell, my most honoured and dear friends. Entreat-
ing the prayers of the venerable society, whom I do not expect to be able to see in person, I am, &c."

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The Christian may gain much instruction from the rainbow, typical as it is of the Gospel covenant. It is a bow without a string, a bow without an arrow, and in its bosom peace. God has levelled his vindictive bow at his own Son.

We are naturally so weak that straws cause us to stumble; but strengthened by the God of Hosts no foes can make us afraid, no enemies can overcome us; we thresh the mountains into dust, the hills become chaff to us.

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*St. Paul's (Catholic), 1911.*

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## THE CAUSES OF POVERTY—ILLUSTRATED BY FACTS.

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WHAT is the cause of poverty? Without paying any attention to those who would assign speculative causes or party causes for it, we shall proceed at once to state our own experience on the subject, being guided to our observations by the word of God.

FACTS.—We once knew a person—a professional gentleman. He had little to begin the world with but talent and industry. With these he succeeded—his business and his friends increased—his company was courted—his establishment enlarged—his ultimate eminence securely calculated on. He died suddenly. His effects were sold to pay his debts, and his family was beggared.

We knew another. He came into a good fortune—a lucrative commercial concern augmented his property. Unforeseen losses occurred—the house was bankrupted. Still a handsome remainder was left to him from his private property; a rage for speculation squandered this remainder, and he was beggared with his family.

We knew another. He was a merchant—he amassed wealth—it flowed in upon him. He was disposed to extravagance—rich wines and expensive entertainments diminished his resources—increasing embarrassments seemed to diminish his prudence also; he smashed and was beggared.

We knew another. He was an operative—he married well—his wife brought to his cottage a supply of substantial furniture—they could earn between them upwards of two pounds per week (for the times were good). The husband took to drinking—the wife became discontented—they lived unhappily—their resources were diminished—their furniture pledged—the husband lost his place, and brought his family to beggary.

We knew another. He was a miser—to spend a shilling went to his heart—he lodged his money with a banker who paid him a higher interest than others would. The banker was a man of taste, and maintained establishments for a couple of *ladies*;—he played high, and loved fashionable society. At length his curricles and horses involved him—he forged a bill for 10,000*l.* and ran away, and the miser lost all at a blow—he was beggared.

We knew another. He was a manufacturer, remarkable for prudence and success. He grew rich, and grew eccentric. His friends were astonished at his oddities—artful men took advantage of them—he undertook the strangest plans, and made the most losing bargains. None could divine the cause of the change in his conduct—it, however, soon showed itself so as not to be mistaken. When he had almost ruined his

family, he turned out decidedly insane, and became a permanent inhabitant of a madhouse.

**PRINCIPLES.**—Now examine into these cases—run through the list which your own experience furnishes you with, and what will be the conclusion? That, in general, want of prudence, want of wisdom, want of principle, or death, makes men poor, and poverty propagates itself. The poor are rarely mentioned in the Scriptures without being coupled with the fatherless and widow. All the causes which we have mentioned spring from our situation as fallen creatures—in fact from sin. We inherit them from Adam—"By one man sin entered the world and death by sin." God hath made poverty a consequence of sin—it is ordinarily its temporal punishment—and therefore it is said in Scripture, "the Lord maketh poor." Let the Lord withdraw his directing guidance, and the banker will negotiate bad bills—the trader make bad debts—the lawyer make bad arguments—or death will strike the key-stone out of the arch of our prosperity, and we shall feel that "the Lord maketh poor." If irreligion abound, sin, the cause of poverty, will proportionably abound; but perhaps it will not show itself in its very distressing effects for some generations. Sin is an evil humour that disorders the body politic: poverty, distress, and beggary are some of the sores which arise from it. We have the angel in the Revelations pouring out his vial upon the kingdom of the beast—i. e. (in general) the irreligious world; and the result is, "they gnaw their tongues for pain, and blaspheme the God of heaven because of their pains and their sores, and repent not of their deeds." Whether a spirit of discontent is not at present the character of the godless world—whether they do not writhe under real sufferings and refuse to acknowledge their true cause—whether, in refusing to acknowledge this cause, and to adopt the only true remedy for it, a sincere repentance, they do not blaspheme the God of heaven, and provoke his righteous indignation, is a question that seems worthy of the consideration of wise heads.

**LAWS NOT MADE AGAINST SIN.**—It is a maxim in politics that laws should not be made against mere sins. Crime is the proper object of human legislation. But although a legislature cannot make laws against sin, it can make laws to promote godliness; and a Christian legislature should do so. David and Solomon, and Jehosaphat and Hezekiah, and our own excellent Elizabeth did so, and the result was most satisfactory. We can have no doubt but that a spirit in our rulers leading to such desirable legislation would be hailed by the nation as a prelude to glorious days.

It cannot be denied that good works which do not spring out of a lively faith are not acceptable to God: to enact laws, therefore, which would compel good works on perhaps wrong



motives would not be the part of a Christian legislature ; but as God is in the habit of allowing means to be used to produce faith and the spirit of true religion, we might hope that if the means were used with that view, the end might, with God's blessing, be attained to.

**THE REFORMATION AND ITS EFFECTS.**—We have long been inclined to think that we have not as yet seen the practical workings of the Reformation to the extent that we might expect that they would show themselves. We imagine that if men acted upon the suggestions of Scripture, we should see a vast deal more of self-denial than is at present presented to our view, or than has yet occurred in the Protestant world. In fact, while it is our firm belief that Popery is the great apostasy, and that the mortifications of its devotees, as springing from wrong motives, neither are nor were acceptable to a God who mainly regards the motive of actions, still we imagine that something analogous to this self-denial (at least in its beneficial effects to the poor) ought to be much more general than it is. "When thou makest a dinner or a supper call not thy friends; nor thy brethren, neither thy kinsmen, nor thy rich neighbours, lest they also bid thee again and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed ; for they cannot recompence thee : for thou shalt be recompenced at the resurrection of the just." "Give to him that asketh of thee ..... lay not up for yourselves treasures upon earth." These precepts the early Christians literally acted on, as Scripture and all history testify. They were also in a great measure acted on by Papists, and the poor derived benefit from them. But we must admit that in this case the actuating motives were anything but pure. Alms-deeds were extorted from remorse or fear—they were the price paid for admission into heaven or exemption from purgatorial fires ; and therefore they were odious in the sight of God. But still they were profitable to men in temporals at least ; and we feel convinced that if society were as it should be (and let us say in passing that nothing but the prayers and faithfulness of Christians can render it so), similar conduct would not be by any means so rare as it is among Protestants. Vital religion must, however, generally abound before this sort of liberality can be expected—we would almost say before it can be desired—at present it would only be an encouragement to vice and idleness. God, however, will effect his own purposes despite of the wickedness of his enemies. He says of the ungodly—"Though he heap up silver as the dust, and prepare raiment as the clay, he may prepare it, but the just shall put it on, and the innocent shall divide the silver." Again : "He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor."

## Bible Notes.

### NO. VIII.—SACRED THINGS.

THERE were four classes of offerings prescribed to the Israelites, which were the following :—

I. BLOODY OFFERINGS, which were sacrifices, properly so called. In all sacrifices of this class, the victims were to be *clean* ; i. e., such as might be eaten, and without blemish.

The Jewish sacrifices were of *three* kinds :—

1. THE BURNT OFFERINGS.—These were wholly devoted to God ; and were to be proportioned to the ability of the offerer. (Lev. i. 3, 10, 14).

2. THE PEACE OFFERINGS.—(Lev. iii. 1).—To this sacrifice of praise or thanksgiving, St. Paul alludes in Heb. xiii. 15, 16.

3. SIN OFFERINGS.—In general they consisted of a sin offering to God, and a burnt offering accompanied with restitution of damage. (Lev. v. 2-19, vi. 1-7).

4. THE TRESSPASS OFFERING.—This did not differ materially from the sin offering. It was made, where the party offering had just reason to doubt whether he had violated the law of God or not. (Lev. v. 17, 18).

All these sacrifices were occasional, and had reference to individuals ; but there were others which were national and regular—daily, weekly, monthly, and annual.

The perpetual or *daily sacrifice*. (Exod. xxix. 38-40 ; Lev. vi. 9-18 ; Num. xxviii. 1-8).

The *weekly sacrifice*, on every Sabbath-day, was equal to the daily sacrifice, and was offered in addition to it. (Num. xxviii. 9, 10).

The *monthly sacrifice*, on every new moon, or at the beginning of each month. (Num. xxviii. 11-14).

The *yearly sacrifices* were thus offered on the great annual festivals. They consisted of (1.) The *paschal lamb* at the *pass-over* ; (2.) on the day of *Pentecost* ; (3.) on the *new moon* ; (4.) on the *day of expiation*.

II. THE UNBLOODY SACRIFICES OR MEAT OFFERINGS.—These were taken solely from the vegetable world.

III. DRINK OFFERINGS.—There were accompaniments to both bloody and unbloody sacrifices. They consisted of wine, which was partly poured upon the head of the victim, and partly allotted to the priests.

IV. In addition to these, there are various other oblations mentioned in the sacred writings. Such as

1. The *ordinary oblations*. These consisted (1.) Of the *shew-bread* ; (2.) Of *incense*.

2. The *voluntary or free oblations*. These were (1). The *consecration* ; (2). The *vow of engagement*.

3. The *prescribed oblations* were (1). All the *first-fruits*, both of fruit and animals (Exod. xxii. 29 ; Num. xviii. 12, 13 ; Deut. xxvi. 2 ; Neh. x. 35, 36.) (2). *Tenths or tithes* (Num. xviii. 21).

## WHAT HAS THE BRITISH OPERATIVE TO DO WITH PROTESTANTISM ?

### I. By whom is this question asked ?

1. By the ignorant. They know nothing of the evil and extent of Popery—perhaps nothing of the blessings of Protestantism—they have no time, it may be, for reading any book but the Bible ; and the plain prophecies therein delivered of the man of sin and the mother of harlots (as 2 Thess. ii. ; 1 Tim. iv. ; Rev. xiii. and xvii.) have appeared to them as incomprehensible mysteries. They wonder, therefore, at the operative devoting any portion of his time to such a subject, and here they stop—not giving themselves opportunity of enquiring whether there be any ground for such conduct. May the Lord send his holy Spirit to enlighten the eyes of all such, for the sake of his Son Jesus Christ !

2. By the worldly minded. This class of persons are wholly engaged in worldly business—their chief object is to get gain ; to be rich in this world's goods, and to enjoy the pleasures of this life, are their sole aim and ambition : so that all time employed otherwise than in getting or enjoying what the world affords is, in their estimation, lost. If you have ever read of certain alchymists who spent lives and fortunes in search of the philosopher's stone, which was to turn every thing into gold, and, at last, died in misery and want, you will easily perceive the resemblance between them and the persons spoken of ; and you might as soon expect the former to leave their laboratories and take to some creditable business, as the latter to desist for a moment from his pursuit after worldly wealth, that he might lend a helping hand to Protestant associations, or anything else, whose end is above and not below. Oh ! that all such as these might be taught to come out from the world and flee its ensnaring lusts, and, by the mercy of God through Jesus Christ, to learn what are the only true and lasting riches in their Redeemer.

3. By the timid and weak-minded. The language of such persons is : " the operative is more liable to be deceived himself than to deceive others—he has plenty to attend to in his business and family, without troubling himself about Popery. What can he do against Popery ? It is too strong

to be alarmed by any efforts of his : besides it is going out of his proper walk ; it is putting himself in the place of others better qualified for this duty ; it is buckling on armour which he has not proved ; there is enough dispute and dissention in the world among the wise and learned, without enlisting the operative in useless encounters with the Papist." God grant that all such carnal timidity may quickly be rooted out from amongst us for his name's sake !

4. By the Papist and the Infidel. These ask the question clearly from interested motives. The infidel looks upon Popery and Protestantism and all other forms of religion, true or false, as equally unworthy of his regard, as so many systems of folly and superstition, meant only to deceive the ignorant and unwary ; he, therefore, would have his operative brethren not to meddle with anything in the shape of religious enquiry, but remain perfectly indifferent about his own or the Papist's eternal salvation. On the other hand, the Papist would gladly tie the tongue and manacle the hand of the operative in this great and important work, because he knows that his chief support lies among that class who have not the ability or the opportunity to examine into the truth of what Popery holds forth as the doctrine of life ; he fears exposure, and therefore wishes to keep the operative blind ; he knows his religion is not that of the Bible, and therefore condemns all Protestant associations indiscriminately, which appeal to the Bible as their only text book and authority. May God (let it be your prayer), in his infinite mercy through Christ Jesus, pardon and forgive the Infidel and Papist all their sins, and lead them to renounce their evil ways, and to seek reconciliation with an offended God, by him who alone is the way, the truth, and the life !

## II. How is it to be answered ?

1. Ignorance is no argument against duty ; the very end and object of operative associations is to furnish information, and to rouse enquiry and lead the British operative boldly to stand forth a warm and zealous soldier of Jesus Christ, ready to fight all the battles of the Lord, and to uphold the scriptural Protestant faith against the blasphemous heresies of the Romish Church. It is therefore absurd and useless to object that the operative ought not to meddle with Popery till he has completely mastered the subject, as this is the means he takes to enable him to do so. Besides every Protestant, who prayerfully reads his Bible, (and we sincerely hope that no one who sees these pages neglects this all-important duty,) finds there quite enough to warrant his strenuous exertions in opposition to the soul-destroying lies and idolatrous practices to be heard and seen in the temples (now, alas, so numerous in our land) of Babylon, the mother of harlots and abominations of the earth.

2. Godliness with contentment, says the apostle, is great gain; this is indeed the true riches—he that has this is rich, not for time, but for eternity. The Christian operative knows and feels this; what the world calls enthusiasm and madness, he knows from his Bible to be nothing more than obeying the will of God. What time, then, he has to spare, after more important duties, he gladly devotes to acquiring and dispersing information on the important subject of Popery; convinced that so it behoves him to do, as he is jealous for his Saviour's honour, anxious for his country's welfare, and interested in the happiness of his fellow creatures.

3. Lukewarmness is especially displeasing in God's sight (Rev. iii. 15, 16), and every true Christian knows that he cannot serve God and Mammon; his Bible tells him so, and his Saviour's words are, "He that is not with me is against me"—that is, He that does not prove himself my good and active soldier, marching under conduct of me, the Captain of his salvation, against all my enemies, him I regard rather as a foe than a friend; I cannot call him my disciple. Does Popery oppose itself to the Gospel? Then I am bound to set myself against it, and by God's help so I will. The deep thinking Cecil says, that the world excuses enthusiasm in everything but that which alone justifies it—viz., religion. If it is the duty of every Christian to do all that in him lies for the advancement of true Christianity (and who, that daily prays "Thy kingdom come," can for a moment doubt this?) then he will make it his duty to resist to the utmost of his ability the encroachments of Popery. She is struggling to regain her dominion in this our happy land; she has obtained a share in our Government, and will not long be content with a part. Can any class of British subjects sit still as idle spectators at such a crisis? No! let the question, What can I do against Popery? be asked sincerely by every operative in the kingdom; let each resolve to go forth as David, if only with a sling and a stone, in confidence that he may, if it be the Divine will even with these, lay low the giant Popery, and with the mighty sword of the Spirit, which the monster carries carelessly enclosed in a sheath, strike off his hydra head never again to rise.

4. To the question, What has the operative to do with Popery? as asked by Infidels and Papists, the answer is briefly this—when Infidelity and Popery shall be no more, then will it be time for the Protestant to lay down his arms. But so long as Infidelity stalks abroad in our land and breathes its withering poison over all that is sacred and holy and happy; so long as Popery maintains a claim upon a single inch of British ground, owns one single chapel, or numbers a single convent among us, and seeks by its lying wonders and all the deceivableness of unrighteousness to ensnare the souls

of our fellow-countrymen unto eternal death, so long must the Protestant, in whatever sphere of life (and will, if he love his Saviour and obey his word), strive might and main against these workings of Satan. For let each one assure himself that Popery is indeed the work of Satan, whose constant delight and employment it is to blight the fair heritage of the Lord; and, in place of the good seeds of holiness and truth, to implant the tares of deceit and guile and hypocrisy and all self-righteousness. Wherefore, operative brethren, stand fast, and our Lord Jesus Christ himself, and God even our Father who hath loved us and hath given us everlasting consolation and good hope through grace, comfort your hearts and establish you in every good word and work. W. L.

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### JONATHAN BROUGHT BACK TO HIS GOOD OLD MOTHER.

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HAVING for several Sundays missed from my congregation one of my regular church-coming parishioners and his family, I was, as a matter of course, led to call upon him to learn the cause of his absence. "Why, Jonathan (said I) I think I have not seen you or your wife and family in your pew at church lately, have I?"

"No, sir, I have not been there for the last few Sundays."

"But how is that?—what can be the cause of it? As you had for many, many years, been one of the good old sort of Church people—indeed, were brought up to the Church from your childhood, and were bringing up your children in the same good old way—I am, I must confess, quite surprised that you should have left us. Do tell me, therefore, what is the cause of it?"

"Nay, sir, there is no particular cause for it. You see I was asked again and again to go to the Dissenting chapel; and as I refused pretty often, they said I was very bigotted, and did not show a good Christian spirit. Now, as I did not like to be a bigot, nor show a spirit contrary to that of a Christian, I thought I would go to their chapel for once, and then I was invited by some of the chapel-people to go again, and having done so two or three times, I began to think it might be as good for me as going to church, and so I took my wife and family with me."

"Well, but you had of course some objection to the Church, had you not?"

"Oh! no, none at all. I like the Church as well as ever I did."

"But you have a strange way of showing your liking to it. Let me see, Jonathan, you have a rather large family; and I

dare say you and your wife always take care to have a good dinner for them every Sunday."

"Yes, we in general contrive for that."

"Now, suppose your two eldest boys were not to be at dinner with you next Sunday, but to go to one of your neighbours to get their meal without mentioning it to you before they went, would you not think it strange? And if they did the same the next Sunday and the Sunday after, would you be satisfied with their conduct? You would naturally ask them why they left the good dinner you provided for them; and if they were to tell you they liked it very well, you would think it was a strange way of showing either that they liked your dinner or respected you. Now I ask you plainly, would you be satisfied with such treatment from your children? No, I am sure you love them too well to be content with their thus slighting you and your provisions." Here the man looked at me with evident surprise;—the tears filled his eyes, and with much tenderness and concern he said "Why, sir, I could not bear it—it would be too much for me."

"Well, then (said I, taking hold of his hand with a feeling akin to his own), what must your good old mother, the Church, think of you and many of her sons and daughters? Surely, she may take up the lamentation of the prophet, 'I have nourished and brought up children, but they have rebelled against me.'" The tears came afresh into Jonathan's eyes. "Say no more, sir, say no more," was his reply. I left him—and the next Sunday he and his wife and children were again under the protection of their good old mother, and they have never since been induced to desert her, and I trust they never will be, and that she may go on entitling herself more and more to their increased attachment. I conclude this little account—the truth of which may be depended upon—by referring the reader to St. Paul's exhortation in 1 Cor. i. 10, and to his farewell address at Ephesus, Acts—"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that there be no divisions among you, but that ye be perfectly joined together in the same mind, and in the same judgment."—"Also of your own selves shall men arise speaking perverse things, to draw away disciples after them."

AN OLD DISCIPLE.

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"Her ways are ways of pleasantness, and all her paths are peace." Are there no bitters in true religion? Doubtless there are; but they spring not from religion, but from self.

If we yield to small temptations, we shall, most undeniably, yield to great ones also.

## The Fathers.

NO. VIII.—IRENÆUS.

IRENÆUS, Bishop of Lyons, was the first Christian writer that appeared in the western parts of the Roman empire. He, however, belonged originally to Asia Minor; where, in his youth, he had enjoyed the friendship and instruction of some of the immediate disciples of the apostles, especially Polycarp, Bishop of Smyrna; and for this reason he is himself ranked among the apostolical fathers. Having carefully studied not only the doctrines of Christianity, but also the principles and opinions of the chief philosophical and religious parties of his day, he afterwards settled at Lyons, where he was ordained a presbyter by Pothinus, bishop of that Church. During his discharge of that office, he was sent as a deputy from the Christians in Gaul to the Roman bishop, with a view to recover the peace of the Church, which had been wounded by the errors of the Montanists. Pothinus died in the year 177; and Irenæus was elected to succeed him as Bishop of Lyons; in which capacity he became distinguished by his zeal in maintaining the soundness of Christian doctrine against the various errors of the age, and by his success in the conversion of the heathen to the faith of the Gospel. He died in the year 202, or somewhat later; but there is no clear evidence of his having suffered martyrdom.

His writings were many and powerful: a large portion of which are known to us only by name, having been recorded by Eusebius. Happily the most important of them have been preserved.

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### AN ACCOUNT OF A REFORM WHICH MADE A PEOPLE PROSPEROUS AND HAPPY.

ASA, the king of Judah, in the beginning of his reign, was a pious prince, and he and his people prospered accordingly. It is said, that as the prince is, so is the people. This maxim was verified by the happy condition of the Jews under their youthful king.

Asa's reign was a long one—no less than forty years. It would have been well for him and his subjects that we could say that he continued to walk in his first ways; it was not so, however; towards the latter end he became unfaithful to God. Instead of looking for the defence and safety of his country to the power of Him who had in the beginning of his reign even miraculously interposed in his favour, he prevailed on idolators to assist him; and, supported by them, he became



superior to his enemies. He looked upon this as a most happy occurrence.

Principle indeed was violated—for all alliance with idolators was strictly forbidden by the laws of Moses : still he obtained that which was his object—a present peace ; and although all the religious part of the people were displeased with the sacrifice of principle, he was consoled both by the result of his conduct, and the approbation of a large number, who argued that the feelings of the other sprung from mere bigotry and superstition.

The king bore with patience the murmurs of his people. The conduct, however, of one man provoked him to rage : this was Hanani the prophet. Under an evident inspiration, he came into the presence of the king, and there, in terms characterised by a dignified plainness, and full of energy, he was made to reproach him with the forgetfulness of the favours he had received from God in his youth, and his unfaithfulness to him in his old age. He concluded his prophecy by asserting that he, king Asa, had done foolishly, and that, instead of the peace which he expected from his expediency, “from henceforth he should have wars.” The king was wroth with the prophet, and committed him to prison for his plainness of speech ; but rage against those who tell the truth cannot remove the consequences connected with it. It did not do so in this case. The threatened wars occurred in due time in accordance with the prophet’s predictions ; yet so far from convincing the king of his folly, and humbling him to repentance, they only increased his peevishness, which was much aggravated by a grievous disease in his feet, that attacked him at this time : and from a pious and merciful king he became a tyrant, he oppressed his people, and the result was general discontent. Affairs were in this state when the king died, and was succeeded by his son Jehosaphat, a prince who had from his early years been distinguished for his piety, and to whom the eyes of the whole nation were turned with the brightest hopes.

The neighbouring state, the kingdom of Ephraim, the bitterest enemy of Judah, expected great advantages from the inexperience of Jehosaphat, and the discontented feeling of his people. They, therefore, meditated an immediate attack. In consequence, Jehosaphat set himself without delay to place forces in all his fenced cities, and garrisons on those parts of the borders where he suspected the enemy might break in.

Every thing succeeded to his wish—difficulties vanished. And why ? “Because he walked in the first ways of his father David, and sought not to false gods, but sought the Lord God of his father, and walked in his commandments.” Therefore the murmurings of the people ceased—an awe came over the rebellious—a spirit of attachment prevailed all ranks and degrees ; a spirit which they displayed no less by loyal ad-

dresses than by liberal donations. "All Judah brought presents to Jehosaphat, and he had riches and honour in abundance."

This was exceedingly gratifying to the king, and his mind was directed to seek out for some mode of serving his people. They had long been calling out for a reform of the state. One proposed one change, another denied the excellency of that plan, and recommended one of his own; in a word, as is usual in such cases, there was a multitude of counsellors and speech-makers, and petitioners, and agitators; each expressing a surpassing desire for the public good, and a perfect conviction of the great superiority of his own plan.

For nearly three years the public expectation and the zeal of parties were kept alive by a desire to learn what course the king would adopt. His decision astonished all parties, for it was the very last that any of them would have thought of.

In fact, upon a keen glance into the causes of the distress complained of, he perceived that it sprang in the main, if not altogether, from the neglect of God's laws, and the ignorance and disregard of religious obligations.

He adopted the remedy, therefore, which seemed most suited to the disease. He commanded his lords in general, and the magistrates of the provinces, to take efficient measures for the instruction of the people. But this was not all: the most able preachers that could be found among the priests and Levites were sent on a sort of missionary excursion through his dominions: "And they taught in Judah, and had the book of the law with them, and they went throughout all the cities of Judah, and taught the people." The result was what we might expect. Abroad and at home Jehosaphat was revered. "The fear of the Lord fell upon all the kingdoms that were round about Judah, so that they made no war upon Jehosaphat." Nay more than this, the Philistines and the Arabians, the most inveterate enemies of his people, became reconciled to him and loaded him with presents. And he waxed "rich exceedingly, and built in Judah castles and cities of store."

But one of the most pleasing effects of his wise measures was the revival of trade and commerce, which had for some time past been in a very depressed state. In fact, the vicious habits of the people, while they diminished the resources of the country, had also had a very serious effect upon the public credit. Both these injurious consequences were at first abated, and at length quite removed, by the judicious measures of the king. So much so, that in a short time "he had much business in the cities of Judah." All classes were happy and contented. Wealth poured in upon the country. There was no more complaining in the streets. And perhaps the most gratifying of all the circumstances was, that as the moral

character of the people had given rise to their prosperity, so it taught them moderation in the use of it. To conclude, those who at first doubted of the excellency of Jehosaphat's plans were now convinced of the wisdom from which they sprung, and they felt that the pious king truly deserved to be called *The Father of his People*. (See 2 Chron. xvi. xvii.)

Query—Is it not very odd that religious people should not direct their energies to the effecting of such a reform in England? I have only seen the point strongly urged in one work, "Letters to J. E. Gordon, Esq., M. P., by M. S. G." All Christian people should read that book.

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### THE CONVERT'S CONFESSION.

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(Concluded from p. 223.)

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THE following Sunday I was taken by my aunt to the Popish chapel, where I was more than ever disgusted with the fooleries I saw and heard. What she felt I could not tell; but she did not go again in the afternoon. I was put to read an old sermon to her, from a very old book that belonged to her grandmother, the title of which was "A Fruitful Exhortation to the Reading and Knowledge of the Holy Scriptures." I found that the "Sermons," or as they are called "Homilies," were appointed to be read in churches in the time of Queen Elizabeth of famous memory." I ventured to ask my aunt if there were not very good preachers in the time of Queen Elizabeth, because I understood more in that one sermon than I ever did from all the sermons of Mr. Logic. She said that she supposed that there were very good men at that time. Then I asked whether they preached such sermons in the church now or not. She said that she could not tell. This led me to ask permission of her to go to church that evening for the bells were chiming. She said in a kind tone of voice, "You may go if you like."

As I was going, the many things I heard about the church and the parsons rushed into my mind; but still I went on, and entered the church, where I sat down in one of the free seats. I was much struck at the quiet and orderly manner of the people. They all sung a psalm, with a fine loud organ. A man in white, with something red on his back, read to us out of the Bible and some other book, and his prayers were so different from any thing I heard before that I understood them. He preached a sermon from John iii, 16, about God's love in giving his Son, so like what I saw in "Old Harry," that I was astonished. He took a part of it out of that very

old Book of Homilies, that I could not help weeping for joy at such a plain, beautiful talk to me. When the service was over, I went home pleased and delighted.

My aunt I found again in tears, but I believe that her sorrow proceeded only from mortification, because she was vexed.

However that may be, I told her how much pleased I was at church, and I expressed my wishes that she had been there too. She said very little, but seemed to be deeply thinking upon what had happened. We had the Scriptures read and prayers offered up to God, as usual, after which we retired to our rest.

In the course of the following week the minister and the deacons, and several others, called upon my aunt, with whom they had a great deal of conversation. Nor was I left without my share of remonstrance and reproof for going to church, which they represented as full of evil, and as for all churchmen, they said that not one was converted. All who went to church were ignorant and wicked. This perplexed me not a little; but what could I do? I was never taught to understand the nature of religion, nor grounded in its principles. So, I pursued my business, and I endeavoured to be as attentive as I could be to my duties, leaving my aunt to determine as she pleased what to do about religion. She therefore took me the next Sunday to hear Mr. Logic, and after the service he and several of the leading men shook hands with her. The week following there was a dinner at her house when many attended, and I was flattered as a very good young man. In short, I began to believe that my aunt and I had narrowly escaped the pit of destruction, and that we were now restored to a degree of greatness and goodness that would render us happy for ever!

We continued in this calm state for three or four years, during which time I was often invited to prayer meetings, when younger men and women than I were called upon to pray, and they exhibited their gifts most wonderfully. My pride was excited, and I thought that I could pray too. An opportunity soon offered itself for me to try, for I was called upon by one of the deacons to say a few words in prayer. I did so, and was lauded to the skies for my extraordinary gifts. My aunt and I were now thought much of, and we were greatly courted by the people. Even Mr. Logic praised me to my face; and thus I congratulated myself that I should one day be a deacon, or a minister, myself. Make a man of consequence, and what will he not aim at? Pride—what a deceiver is Pride!

I was now turned one-and-twenty, and was considered a respectable young man. I soon went through all the forms of admission as a member in Mr. Logic's church. I was very handsome in person, and very attentive to my business. My

aunt was very kind to me, and I was considered as her lawful and only heir. It is therefore no wonder that I was often consulted on different affairs connected with the chapel. At last, I was asked if I should like to be a minister. I was proud of such an honour—so expressed my ardent desire to preach. In due time I was sent to one of our academies, and after studying there the requisite time, I had a call to become the minister of a congregation in a pretty large market town. Mr. Logic attended my ordination, and I was highly thought of as a very promising young man. But in preparing my sermons there was considerable difficulty; for when the novelty was over I could scarcely please my deacons, who always animadverted very freely upon what I had delivered.

Being a good deal harrassed on account of my not giving public satisfaction, I examined my books for some old divinity to grind down to modern taste, when I stumbled upon my aunt's old Book of Homilies. This I now read from beginning to end, and I was astonished at the clearness, the depth, and the simplicity of the whole. There was a strong suspicion in my mind that I was very wrong in not following the conviction of my mind when I first saw that excellent book, and in not continuing to go to church. Truly I was in a labyrinth, and knew not what to do. The humbling doctrines of the Homilies had never affected my heart, for I had been led on by pride. I had coveted popularity, and I could not obtain it; therefore I felt my state to be wretched, for I had nothing else to keep up my spirits. In this state I began to pray for myself, and not to please man. Every public duty was now a burden to me, because I no longer sought to please my deacons and my trustees. Some few old women liked me better; but I was soon brought by the deacons to know that I was not fit for their pulpit.

Whilst things were in this state, it pleased God to call away my aunt from this wicked world, and I went of course to her funeral. As the family vault was in the church, she was to be interred in it: so, very providentially I was brought into the company of Mr. Brightman, the clergyman, whom I had heard with so much pleasure some years before; and as I was appointed sole heir and executor to my aunt, I had a good deal to do with the clergyman in the way of proving the will, &c. I greatly admired his disposition, his manners, his learning, and his piety, in consequence of which I told him the state of my mind very unreservedly. He treated me with great kindness, and did not at all encourage me to leave the Dissenters. He thought that as I had been brought up among them, I should now be unfit for any association with Churchmen. This increased my perplexity; for I had uniformly observed that the Dissenting sects struck at no means to make proselytes. We had been accustomed to speak every thing

reproachful against the Church of England ; but here a clergyman spoke of us with pity and compassion, considering us indeed to be wrong, but never using any harsh language concerning us.

Having transacted all the business I had to do, I found myself possessed of a comfortable independence ; so I was glad to resign my charge of the congregation to a young man who had just left the academy ; and I returned to live in the house of my aunt. Every Sunday I went to hear Mr. Brightman, and no longer did I go to any Dissenting chapel. It pleased God to enlighten my mind, so that I was now brought indeed out of darkness into God's marvellous light. I became a happy Churchman ; and to express my gratitude to God for thus leading me by his gracious providence to be a member of the Church of England, I think it my bounden duty to God and to my neighbour to write this confession, and an address which I shall seriously, and in the name of God, submit to the attention and prayerful consideration of the reader.

Let me also remark that however excellent the services of the Church of England are, as embodying the doctrines of the word of God, drawn up by the most ancient and holy Christians, yet a bare *outward* attendance upon them all, regularly and constantly, will not save the soul, without the influence of the Holy Spirit, enlightening, softening, converting and sanctifying the *inner* man. They are all *means of grace*, and *only* means of grace : they are not grace itself. God has appointed their use, and has promised to bless their uses, if we pray to him for his Holy Spirit. Let none of my readers rest in the *forms* of godliness ; but in addition to the form be sure to obtain the *power* thereof. True religion consists in the favour and love of God. In the Liturgy we confess our sins, pray for pardon, and seek the Spirit to sanctify us. Christ is our only foundation, our hope, our joy. Every service is designed to humble us as sinners, to lead us to our exalted Saviour as the Lord our righteousness, and to promote in our hearts, lips and lives, universal holiness. I contend for the use of those *means of grace* for the purpose only of serving, by God's blessing, the *grace* of the means. Believing from a long observation of mankind, that there are many Dissenters and Churchmen in error on those vital points, I speak freely, by way of caution and warning, hoping to see many brought into union and communion with Christ through the Church of England, in which so many pious and learned men have lived and died. Be it the lot of the reader and writer of these pages to be numbered among these saints in glory everlasting !

Considering the many errors and mistakes that abound in the world, it has been a matter of astonishment to me that so few persons among those who have found the truth do not relate their own history and experience for the instruction

and conviction of others. The extreme rarity of such publications, especially in the form of religious tracts, has induced me to write and to publish the foregoing pages, with the hope that a plain statement of facts may lead some wanderers into the way of truth and peace. It is therefore with that view that I call your attention, courteous reader, to my confession, and to a serious and affectionate call grounded upon it. I *write* with prayer to God for his blessing; and if you expect good from *reading*, I earnestly beseech you also to pray to God for his enlightening grace, for it is of infinite moment for you to ascertain *what is truth*.

Let me now conclude this tract by offering the following explanatory remarks:—The book alluded to as “Old Harry” was “The Exposition of the Old and New Testament, by Matthew Henry.” This Exposition, so highly valued by all denominations of orthodox Christians, was chained to the desk in the Presbyterian meeting houses, in the same manner as the books of homilies, and of the martyrs, as also “Jewell’s Apology” were in the churches; but, alas! Socinianism has of late years been preached in the pulpits of the greater number of those places. It is no wonder, therefore, that I had been led into such misapprehension as above stated. Such facts are natural.

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## ON THE SUBJECT OF EXECUTIONS.

BY THE REV. E. W. BARLOW, M.A.

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WE are, alas, how frequently! observing in the public papers statements of the disgraceful end that some wicked one has brought upon himself when he is sentenced to undergo the extreme penalty of the law.

Let us devote some time to—

- I. The execution itself.
- II. The manner in which it is conducted.
- III. The object designed.

I. The execution itself bears every appearance of an awful, solemn, duty. Incurrible, deeply incorrigible, the man (humanly speaking) that could come to this, by his own sinful act and deed, and by his own purposed opposition to that which is lawful and right. It is, indeed, a weighty office that the judge has, when, amidst the crowded court, he is compelled (for the law leaves him no alternative, if the evidence is complete against the criminal), to take the black cap, and pronounce the fearful sentence. Very instructive is it, often, to notice the feeling, and religious disposition, displayed by him who has to make the declaration; and

valuable are the directions usually given—to make the best of remaining time here. Merciful, truly merciful, is the provision of a chaplain upon the momentous occasion; and grateful need they be to whom his services are afforded. Sad and terrible is the condition of many a one, even beyond the immediate occasion that calls for such punishment; and it shows how hardened some can be, when, after all has been gone through preliminary to it, men can ascend the scaffold as if it were a common platform, for some ordinary purpose! The benevolent and the humane, we know, would wish to do away with the work of the executioner; but if it can be thus upon the prospect and approach to such a death, how would it be without it? I think we have even heard of a criminal thanking the judge for transporting him for years! Doubtless there are offences for which minor punishment might be awarded; but it is difficult to say what would effectually retard the progress of crime so much as the fear of death, and all that is connected with the misery of guilt. Glad should we be to see our beloved country in a state that would require no such thing as police arrangement, as well as that of the hangman; but we can scarcely be able to hope for this at present.

II. The manner in which the execution is conducted is very striking, and is well calculated to be impressive to the spectators; but, ordinarily, “to see,” if not “to be seen,” persons will go; and a bad, rather than a good, result is, for the most part, to be looked for. To see the body hung up, and writhing in the agonies of death, is a dreadful spectacle. I have myself refused, ere now, to witness it. No one, however, would imagine this amidst the crowd of eager and amused spectators—amused, as if by some show,—whilst the soul of some wretched, desperate, man is departing, nor shall again inhabit that body, until it arises in the last great day to greater misery, unless the infinite mercy of God should order it otherwise. Were there true “repentance unto life,” He would order it so; but who, who, would hastily cast himself upon the uncovenanted mercy of Jehovah?

It is a deplorable thing that men should take any such pleasure in witnessing the scene—still more so, that they of “the fair,” “the tender” sex should do so. Here is one of many proofs to what an extent “evil communications corrupt good manners;” for they who have not been present, from curiosity among other motives will desire to go; and the very pride of the criminal is thus enhanced. With some there is a comparative alteration of demeanour, and a less presumptive approach to the death-blow; others would only be too pleased to have their sayings and doings talked about, so as to be notorious in this, if they could not in any other way.

III. The object designed is, certainly, the benefit of indivi-



duals, and of the community at large. Seeing how it has been with a fellow-sinner following the same course would serve to deter from the dangerous path. That the recklessness and deceitfulness of the heart will not have it so, nevertheless, is plain. One after another suffers; one after another falls a victim to his cruelty, injustice, and revenge; but, like the moth that flies to its own destruction the candle—so do these workers of iniquity fly to the flame of their destruction. And if they commit not actual suicide (though some, I believe, have attempted this) in the very face of the threatened ignominy and penalty, yet they rush forward as it were, to see whether they cannot, by their boldness, brave death itself, and so make it appear little or no punishment. In one with “no fear of God before his eyes”—who “flatters himself until his abominable sin be found out,” it would be the less to be wondered at; and could men get rid of all responsibility it would be different. “Doubtless, if a man believes he has nobody hereafter to account to, he will fear no master or superior here, from whom he knows he can escape so easily by death,” says Bishop Fleetwood. There are many who would fain see even our prisons done away with; but what remedy can we have, under the existing state of things, so as to supersede them? While ever the effrontery, the impenitence, and the characteristic depravity of the many who infest our towns, and not unfrequently our villages, exists, the strong arm of the law requires to assert its authority: nor to “bear the sword in vain” ought he to whom it is given. Milder correction may do for those who are less scheming, and less incorrigible; but though, as before hinted, in a Christian country we would rejoice to see mercy shown, yet some need be made examples of—which is, in effect, to “the praise of them that do well.” Of him that “sheddeth man’s blood”—of him, and such as him, may it be said (not from a spirit of retaliation, but from one of retributive justice), “by man shall his blood be shed.” And this corresponds, in some degree, with the divine dealings—“If a man will not turn, he hath whet his sword; he hath bent his bow, and made it ready—he ordaineth his arrows against the persecutors.” Some might say—let him alone—surely the vengeance of Heaven awaits him for such a deed. He can never be happy after it. Yes, “Vengeance is mine, I will repay saith the Lord.” But it does not follow that the “minister of God” has no solemn charge committed to him.

To conclude. Whilst we regret the stern necessity, let us hope that it will please God to lessen the number of those who have their beloved ones on earth (for the worst must have some to love them in all probability), under such painful circumstances that may well give them sorrow for the remainder of their days. I find Fleetwood, upon a similar subject,

speaks of those "whose grief is equal to their love, and lasting as is their life." We may well ask, with him, "Who can express the pain and grief, the shame and the confusion of all the innocent relations that survive?" The statement in Deut. xxi. 23., is—"He that is hanged is accursed of God;" upon which Bishop Fleetwood remarks—"Not for dying, but for deserving to die in that manner." If not on their own account, it would be thought that there could be some consideration for disgrace entailed upon others; but it seems much the contrary—tears will be shed; but ah, how soon can they be forgotten! Were it fully impressed upon many persons—"Oh! do not the abominable thing which I hate," there would be a decided check to perverseness of heart, and will, and so to "the overflowings of ungodliness." But, when a man desires not to say "with Thyself my spirit fill," absolute and continual benefit, and improvement, who can expect? If the all-seeing eye of God, by whom "actions are weighed," were freely dwelt upon, how could the sinner do the abominable thing, even if he had meditated it? He could not bear to be ever watched by human eye, much less by the eye of Him who "never slumbers," who "fainteth not, neither is weary," who "spieth out all our ways"—of whom it is testified "there is not a thought in my heart but Thou knowest it altogether." The love of God, besides the fear of him, would constrain a man, if he did but value and devote himself to it. Could he, in all the depths of his ingratitude, mark the superintendence of Him who has "crowned him with mercies and loving kindnesses," though "unworthy of the least of all his mercies," and not say—*shall* I do it? even as before, *dare* I do it? Oh, the reproaches that that man perceives, who still feels some awakening energy of conscience! "Deceitful" and "desperately wicked" though the heart is—conscience will at times speak out, ere all is over. Upon the very journey to his exile, I think I have heard of one conducting himself so well as to gain the favour of the captain; and afterwards becoming so improved as to be himself employed to preside in criminal affairs. In a general way, this would be considered a dangerous experiment; but it shows what peculiar instances there are in the annals of crime. And here I would say—would that those who like to read of such things might be the better rather than the worse! But, we fear, too many are apt to be taken with the worst parts of them. Would, too, that those who are fond of hearing last dying speeches and confessions might not be misled by them; nor that there should be too easy regard to those statements which we hear cried about the streets, whereby it would seem as if it were something meritorious rather than detestable.

Let us, in conclusion, be very careful that we do not unduly pity the punished, at any time or in any way, for their ex-

cesses and enormities. Hardly used, some will say ; unjustly treated, others : with this let there be a fair measure of the intention, the crime, and the end in view ; and then we shall, perhaps, wish that some had their meet chastisement before ; and that others might soon have that which their atrocity loudly calls for ; since, when they could "go and sin no more, lest a worse thing should come upon them," they stoutly refused to listen to the warning that would save them a life of uneasiness—to say the least of it, while undetected by man, and that would save them when detected—a death of woe. We might advance much further ; but may God bless what we have hitherto said, for Jesus Christ's sake.

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2 TIM. I. 5. ; III. 15.

A LITTLE child may read and know,
For holy Paul has told us so ;
With diligence he soon may see
The wonders of salvation free !
In wisdom he can grow as years,
And calm his doubts, and all his fears,
Thro' faith in Jesus !—this can give
Comfort and hope, if "long he live ;"
And when he dies, faith in the same
Can yield Religion's lively flame !
And burn, how brightly ! 'gainst the time
When Christians share the heavenly clime. E.W.B.

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**The Allotment System.**

NO. VI.

WE take the following copy of the report made to the committee of the Suffolk Labourers' Improvement Society, by Sir Henry Bunbury, from the *Bury and Suffolk Herald* :—

"I have considered it my duty, as your chairman, to lay before you a brief review of the information which has been gathered respecting the condition of the labourers. You will find it in a more detailed form, though still an abstract, in the book which our secretary, Mr. Sawyer, has compiled for your use ; and in which he has, with great diligence and clearness, condensed the substance of the several reports which have been received from parishes within this division of the county. These reports are in answer to the enquiries circulated under your directions last November.

"From sixty-seven parishes answers have been received conveying more or less information. A few, indeed, are very meagre, being confined simply to 'no allotments in the parish.' But still a good deal of valuable information has been obtained ;

and I proceed to state, in a summary way, what are the results under each head of enquiry.

"1. **ALLOTMENTS.**—The system, as it is called, has been tried on a pretty large scale, in proportion to the population in fourteen parishes, most of which have had opportunities of watching its effects through a number of years. These reports speak in strong terms of the benefits resulting from the practice, both with regard to the physical condition and to the moral conduct of the labourers. In twenty-two other parishes there are allotments on a smaller scale; and some of the reports mention that there is a strong desire among the labourers for an extension of the system, or, in plain English, for more allotments and of a larger size. One report (from a parish in which the plan was adopted only two years ago) states that it has worked much better 'than had been expected'—an impression which clearly implies that the results had conquered existing prejudices. Another, 'that the men were more afraid of losing their allotments than going to gaol,' a proof of the operation of the practice as a moral check. One or two reports speak of the effects of allotments in reducing the poor rates; and it appears to me desirable to ascertain, as far as it may be practicable, what has been the general result in this particular.

"The reports, I am sorry to add, have shown (though in a very few instances) that individuals have taken an unworthy advantage of the desire of labourers to obtain the use of land, and have exacted enormous rents; in one case at the rate of 4*l.* an acre, where the land could not have been let to a farmer for half the money. Such cupidity, exercised at the expense of the industrious and deserving poor, cannot be too severely stigmatized. I am almost tempted to divulge the names of the parties.

"2. **COTTAGES.**—Under this head I am sorry to say that the reports are in general painful. In a few parishes, where opulent landowners are resident, the cottages are represented to be good. But, speaking of the great majority, it appears that there are few parishes in which the cottages are even sufficient in number; and generally they are stated to be small, crowded, in bad repair, ill-drained, and unfit for the decent accommodation of the families which inhabit them. Those which are the property of the landowners appear to be the best; but almost everywhere speculators have acquired small patches of land on which they have built what our ancestors called 'silly cottages,' with little or nothing in the shape of a garden attached to them; and these they let at rents which are ruinous to the labourers.

"3. **CLUBS.**—While it is gratifying to observe that such beneficial institutions as clothing and coal clubs have become more common of late years, and have been attended with the best effects, it remains a subject of regret that in many

parishes the friendly or benefit societies are still carried on in the old manner ; their rules and management are generally defective and unsafe ; their funds entrusted to the precarious solvency or honesty of individuals ; a considerable portion of their means wasted in drinking for the benefit only of the keeper of a public house, and always liable to be ruined by the votes of the younger members, who have a direct interest in calling for a division of the funds, to the injury of those who have been subscribers many years. None of the reports make mention of loan clubs, or loan funds, excepting that from Great Barton. In that parish a fund of only 20*l.* was established in 1832, and in twelve years it has afforded loans, each of 1*l.*, to 448 families in succession.

"4. SCHOOLS.—I am sorry to state that the reports show little that is satisfactory under this head. Sunday schools are very general ; and so are weekly schools for young children ; but the means seem to be almost everywhere insufficient. Of the mere rudiments of instruction there is a good deal ; but I fear, that of education, properly so called, there is very little. Of course I refrain from speaking, under any of these heads, on the subject of private charities, which I am happy to find are extensive ; but with which it is not our business to interfere.

"It only remains for me to state that many of the reports concur in ascribing the distress which is found to prevail during several months of the year (particularly in the winter and spring), to a deficiency of employment ; that men are willing to work, but, from some cause or other, the occupiers of land do not furnish them with employment. It is also mentioned that the wages are insufficient for the maintenance of large families.

"You will, I hope, pardon me if I offer a few observations on the results of the enquiries you had instituted, and on the present position and means of our society. It appears, without contradiction, that the letting of allotments of land to labourers has been successful wherever the experiment has been tried, and is most highly appreciated in those parishes wherein it has been carried to the widest extent. That a strong prejudice has prevailed against a general adoption of the practice is notorious ; but I have the great satisfaction of knowing that, in places where the landowners did not think fit to become parties to our association or subscribe to our funds, still some of them have, individually, adopted the plan, and are trying the experiment of allotments. In such cases, our purposes are so far answered. Our desire has been to draw attention to the subject ; to stimulate and encourage exertions for the benefit of the poorer classes ; to bring forward the results of experience as examples ; and, if it be possible, to dispel prejudices.

"It would be idle to deny that the farmers generally have been hostile to the plan of letting land to labourers. There are reasons why it is advisable to abstain from canvassing and refuting the various objections I have heard assigned; but I am desirous of touching on one—the allegation that the withdrawing so much land from the farms would be injurious to the occupiers. Now, let us suppose a parish to contain 2,000 acres, a population of six hundred in the gross, and one hundred able-bodied labourers. If every one of these labourers held allotments averaging as much as half an acre for each, the land withdrawn from the farms would amount to only one-fortieth part of the whole. Now, I ask, would a farmer holding one hundred and ninety-five acres be less respectable (as the term goes), or less likely to prosper, than if he held two hundred? The poor rate and surveyor's rate would probably be lower in the spring; the contented labourers would work with more good will and spirit; and, unless I am very much mistaken, nine-tenths of the farmers would find a reduced amount of land (even if the reduction were much greater) better fitted to their capital.

"Before I quit this part of our subject, I must express the particular pleasure I have felt in remarking a few instances wherein tenant farmers have voluntarily made allotments out of the lands they hire to their own labourers at fair rents; and I wish particularly to call the attention of this committee to the praiseworthy conduct of Mr. Flowerdew, of Westhall Farm, in Rickingham, and to that of Mr. Youngman, of Mildenhall.

"It appears that in some parishes, in which there are no allotments, hopes may be entertained of obtaining land for the purpose. And I beg leave to propose that, in every such case, some one member of our body should be authorized to inquire more particularly; and to ascertain whether we might not hire portions of land to be re-let to the labourers on reasonable terms.

"The reports on cottages exhibit generally the melancholy picture of a population ill-lodged, exposed to influences which engender diseases, and crowded to a degree which is not only likely to produce filthy habits, but gross indecency and vice. But this, unhappily, is a branch of our inquiries on which we are nearly powerless. All that we can do is to endeavour to open the eyes of landowners as to the insufficiency of the dwellings intended for the labourers on their estates, and the evil effects, both physical and moral, which results from the want of decent and wholesome accommodation. At the same time we may draw attention to the injurious consequences which spring from speculation in cottage building. The heavy rents exacted by these griping speculators contribute largely to depress the condition of the labourers, who are left without

an option, if the owners of estates neglect to provide sufficient dwellings for the families of those by whom their estates are to be cultivated.

"With regard to the village clubs, I conceive that it is in our power to be of much service, by disseminating little tracts on the subject. These might open the eyes of the people to the dangerous practice of what we may call public-house clubs; and at the same time inform the ignorant (and these are very many) as to the mode of obtaining admission into more secure and beneficial institutions. By the same means I should wish to diffuse a knowledge of the nature, and management, and advantages of loan funds, which appear to be little known in this county, but which (I speak from experience) are calculated to be extremely beneficial. All these societies, clothing, coals, loans, &c., do good beyond their merely pecuniary advantages; they establish habits of prudence, economy, and punctuality among the people, and teach them practically the great lesson—help thyself, and God will help thee.

"As a part of our statistical inquiries, it was desirable to obtain information with regard to schools; but I do not feel it necessary to say anything on this subject, till we shall be in a situation to determine whether the institution of at least one agricultural school might be attempted by this society as an experiment.

"I wish I could congratulate you on the sufficiency of our funds; but it is not to be dissembled that the contributions have fallen far short of the amount which the importance of the objects proposed had justified us in expecting. Still, we possess the means of doing some good; and I trust we shall use those means prudently and judiciously, while we endeavour to eke them out by our personal exertions. We have, I am aware, been regarded from the first with considerable suspicion and jealousy; our motives and our intentions have been misconstrued. But I trust, by a calm and steady perseverance in our attempts to improve the condition of the labourers, we shall wear out these prejudices, and eventually obtain the co-operation of many who at present stand aloof.

"You will have observed that the distress of the labouring population is reported, from every side, to be mainly owing to the want of sufficient employment. My conviction is, that it is within the power of the landowners to remedy this evil in a great degree; but the subject is too large to be handled at present, and I have rather to offer you my apologies for the length to which I have already run, and to thank you for the kind patience with which you have listened to me."

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## Notices of Books.

*The Pilgrim's Progress Versified.* London: W. E. Painter.

HE must be a bold man who dares to versify so incomparable a book as Bunyan's "Pilgrim's Progress." It is but justice, however, to say that the author of the present volume has executed his task with considerable credit to himself.

*Jewish Emancipation.* By an ISRAELITE. London: Nutt.  
AN interesting pamphlet upon a deeply interesting subject.

*The Ecclesia; or the Called according to Christ Jesus, &c.* By the Rev. JOHN HOOPER, Rector of Albury, &c. London: W. E. Painter. 1845.

WHILST the Editor cannot give his assent to all the views entertained by the excellent author of the above, he cannot withhold his humble testimony to the truly Christian spirit in which the work is written, and the instruction which may be gathered from it.

*The Doctrine of the Supernatural Established.* By HENRY EDWARDS, D.D. London: H. G. Clarke and Co. 1845.

THIS small volume contains a mass of useful and interesting information upon the subject of which it professes to treat.

*Zeal for the Lord of Hosts: a Visitation Sermon.* By RICHARD GEE, A.M., &c. London: W. E. Painter. 1845.

THERE is a vein of earnest piety running through this discourse, which cannot but please and edify.

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### IMPROMPTU.

AWAY! away! no more declare  
There are no riches for me there!  
I see them mark'd as by the sun  
In living light—yes, every one!  
Jesus! thro' thee they all are given—  
Thro' thee ascend my thoughts to heaven;  
And, when I read, be thou my guide,  
So, so, my footsteps shall not slide!  
But every greater boon shall be  
With tokens fraught of Thine and Thee!

Bath, July, 1845.

E. W. B.



## The Churchman's Portfolio.

### FAMILY PRAYER OF USE.

Look at the cases in which an endeavour has been made to unite the hearts of the members of a family in this blessed way, by morning and evening communings with their God and themselves, by constant and continued recollections of their situation in this world, and all that it bespeaks! Will you tell me that these persons are deluded, mistaken, despicable, ones? Will you regard them as those who know not what they do? Will you say—at that house yonder they have no such custom: I had rather be of the number of them? If such is your disposition, that you yourself neglect and think meanly of those who thus draw nigh to God, that he may draw nigh to them, through the merits of Jesus, do not rashly conclude that you must be right. You do not reflect as you ought, otherwise it would be far different. Think you that there is no composure of mind, no benefit of heart, and soul, and spirit, *at the time* and *after* the knee has been bent in devotion. Is there no comfort of God sought for, to accompany the supplicant amidst the successes, as well as the adversities—amidst the vicissitudes, as well as the dangers—of this mortal life?

Oh! could we *fully* discern the *real* good that many have derived, many do derive, and many will derive, from the prayer set forth as incense in the retirement, and piety, of the family, we should, with Christian hearts, love to have it so! We should hope, and trust, and pray, that He who giveth the increase would hear from heaven and bless abundantly, if agreeably to his good will and pleasure, according to the richness of that promise (Mal. iii. 10), that he would pour, or empty out, as it is in the margin, a blessing from on high. Never is there a time for heedlessly suspending a holy duty: still less can there be a pretext for doing so in our notable times. Difficulty upon difficulty may arise, but with the light of God's countenance who may not succeed? I do not say that our every fancied imagination must prosper, but with Almighty aid we need have no fear; and how many a hope may we have to cheer us on!

### A SHORT NOTICE OF THE DEATH SAYINGS OF SOME.

We do not suppose that a mere saying must necessarily indicate everything. It might, possibly, be one prepared for the occasion; for, alas! even at an awful hour, some will trifle thus. It may be one expressed under the conviction that it will be repeated, and excite astonishment or admiration; but not so the saying of those whose meditation has been exemplary upon their latter end. With many it has been a plea-

sure, and an appropriate one, to commend their spirits, in faith and hope, to Him who doeth all things well ; but let us notice a few instances according to their varieties. The renowned Luther departed this life with " Father into thy hand I commend my spirit. Thou hast redeemed me, oh God of truth." Bishop Hooper, from the flames, prayed " Lord Jesus have mercy upon me ; Lord Jesus receive my spirit—receive my spirit." " Lord Jesus receive my spirit" was likewise the saying of the martyred Cranmer. " Lord, said Herbert, forsake me not now my strength faileth me, but grant me mercy for the merits of my Jesus. And now Lord, Lord, receive my soul." With the honoured and respected Princess Charlotte it was—" God's will be done ;" and the last words that were heard from the lips of Hannah More is said to have been " Joy !"

To know in whom they had believed has ever been the Christian's comfort and satisfaction in the course of this transitory life, more particularly at the hour of death ; that to their then " Good Lord deliver us," a gracious answer may be vouchsafed. To each of those whom we have just referred to, a considerable measure of grace was given ; and we may see in the commendation of one of his soul, another of his spirit, and also in the several supplications for mercy and assistance of others, many a meet and wholesome lesson for the death hour of thousands ! The meek submission of " God's will be done," from Christian acquiescence, speaks much of that holy patience which the saint loves to cultivate : and to leave this earth with joy, at the blessed hope, speaks much of heavenly delight. God grant that we may find, when we come to die, such sweetness of satisfaction as some have experienced ; and may we not be disappointed of our hope of being ultimately among the jewels of the diadem of the King of kings !

#### EDUCATION.

Archbishop Sharpe once replied to a lady, who objected to giving children religious instruction until they reached years of discretion,—*"Madam, if we do not teach them the devil will."* Both the objection and the reply here are deserving of notice. An old saying it is, and a true one, *"delays are dangerous"*—particularly is this the case wherever there is room for progress or alteration. It would neither be desirable nor prudent to wait, unless some paramount advantage could be gained : and, even thus, this must not be purchased at the expense of some necessary consideration. The reply met the objection at a very critical and tangible point. It is not to be supposed, or taken for granted, because a person is negligent, that, therefore, his adversary must be the same—that he must either not see, or not care, for his opportunity. As a roaring lion to be resisted, stedfast in the faith, the ac-

cuser of the brethren must be regarded ; accordingly, he will not suffer an ill weed to want a planter, or a root of bitterness a gardener. He will be the teacher, let who will be the taught.

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THE DEATH LETTER.

To how many has the very seal and cover of a letter indicated untold, unthought of, grief? Some may have expected the sad result—to others horrible is the shock, never more to see, as hitherto, some whom we left a short time ago, at least, in comparative health. And here we say, what tenderness, what guarded sympathy, does it require to break the news, as it is said? What a delicate touch does it require not to increase the shock, or add to the flowing tears? Some near and dear one's love could prompt (notwithstanding the immediate personal sorrow) to communicate the never welcome intelligence as far as this life is concerned, and we value this the more. Some kind friend may be called upon—still his very hand-writing gives alarm; and even he may not have the judgment fitted for the time, so as to soothe whilst he disturbs the heart. Pray, then, for a blessing—if ever you or yours should have such a duty to perform—that you may be able, whilst you speak of the stroke permitted by God, to tell how it tends to God; and how, though rich in mercy for our good, he sends a flood of tears.

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*Miscellanea.*

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“LET HIM THAT THINKETH HE STANDETH TAKE HEED  
LEST HE FALL.”

In the beginning of Queen Mary's reign, the Rev. Lawrence Saunders, a faithful minister, and Dr. Pendleton, a man of learning and seeming zeal in preaching the Gospel, were conversing on the times, and the probability of a very severe persecution. Mr. Saunders appeared weak in faith, and very fearful he should not remain steadfast; but Pendleton, with an air of courage and zeal, said—“Why, there is much more cause for me to fear than you; yet I will see the last drop of my blood melt away before I will forsake Jesus Christ and his truth, which I have professed.” It was not long after that they were both put to the trial; when poor, feeble, faint-hearted Saunders, always jealous of himself, by the power of Divine grace, sealed the truth with his blood, and endured his torments with the utmost fortitude; and proud, self-sufficient Pendleton fell away, and turned Papist. So true it is that the most confident in themselves are the nearest to apostasy; and that nothing can support the soul in trials, and carry it happily through them, but the omnipotent grace of an Almighty Redeemer.—*Middleton's Biographia Evangelica.*

## SUNDAY WAKES.

It is a great reproach to the district in which we write that the exertions very laudably made, by a small proportion of the inhabitants, for the suppression of Sunday wakes, are not effectively seconded by the voice of the whole neighbourhood. We do not think it necessary to dwell upon the disgraceful fact that these periodical scenes of profaneness, dissipation, and vice, are a relic, and almost the worst relic, of the superstitious customs established in Popish times, for the especial emolument of a corrupt and cunning priesthood. The objection to them stands not only on religious distinctions, but on every principle that is necessary for the due observance of the Sabbath, for the peace of society, the morality of the people, and the removal of habits which are quite incompatible with the advancement of mental power and knowledge. What can be more awful, to the well constituted mind, than the contrast, on one side of a certain wall, of the population of a Christian parish assembled in God's house to offer up devout prayer and thanksgiving to him for his inexhaustible mercies, with, on the other side, creatures framed in his image, gifted with reason, and accountable in an eternal responsibility, insulting his mercy, and degrading that attribute of reason which is his gift, by besotted drunkenness, noisy rioting, debauchery, and vice in all its forms? These scenes, by unavoidable consequence, lead to disputes and quarrels in which the peace of society, and the happiness of private families, are deeply and irreparably injured. Let us not be supposed adverse to the enjoyments of the poor, but these things we protest are not enjoyment; on the contrary, they shut up every avenue to that cultivation of intellect, that variety of occupation, and that serenity of mind and conscience in which alone enjoyment consists. And it is the duty of every man who makes any profession of religion, of every man who stands in the position of head of a family, of every man who has the interests of his fellow-creatures, both in their social and their eternal state, at heart, to mature the most active exertion in his power for the suppression of this crying evil.—*Monmouthshire Beacon*.

## Treasury.

(From "Christian Consolation." By the Rev. E. Mannering).

WE must live for God, and for the prosperity of our own souls—whatever dishonours him or injures them, must be condemned and forsaken at any cost. His glory is our bliss: our bliss is his glory. The glorification of the soul and body at the coming of the Lord is an object of prayerful solicitude; but we must be anxious to be holy and spiritual even here.

It is well that we seek a place among the blessed in "*their everlasting habitations*;" but we must seek an elevated state of spiritual religion in this life; that so, while in the body we may come as near as we can to the purity, and peace, and love of the saints now before the throne: and this must be at the bidding and in the strength of Him who is mighty to save.

"*Enoch*," it is said, "*walked with God*;" and Cowper, having caught the spirit of the expression, breathed forth his desires in one of the most beautiful of Zion's songs—

"Oh! for a closer walk with God,  
A calm and heavenly frame;  
A light to shine upon the road  
That leads me to the Lamb."

To walk with God, we must be reconciled to him. If we are not his friends, we cannot commune with him. And the expression, "*walked with God*," implies a movement on God's part, and the movement of his people in the same direction. God walks, or his purposes and operations are directed, through certain mediums, to the attainment of certain ends; and for his people to walk with him, to the realization of his intentions they must direct their efforts. In afflicting them he designs to make them the partakers of his holiness; and for them to enjoy his presence in their afflictions, they must *desire* just what they know he purposes to do, and *determine* to seek what they know he is willing to impart. But if they overlook his designs, and by their unbelief try to frustrate them, how can they walk with God? He and they have formed different purposes, and are moving in contrary directions. The yoke he imposes they will not wear: the path he opens before them they will not tread.

When Christ's disciples sorrowed, by what means did he seek to turn their sighs into songs? Did he divert their attention from the afflictions which he knew were coming upon them? Or did he simply promise them support under their sufferings, and leave them without any distinct intimation of his will respecting their condition in another world? No. He admonished them of danger, apprised them of approaching calamities, and assured them that they should have a place in his heavenly kingdom—"Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John xiv. 1-3).

THE  
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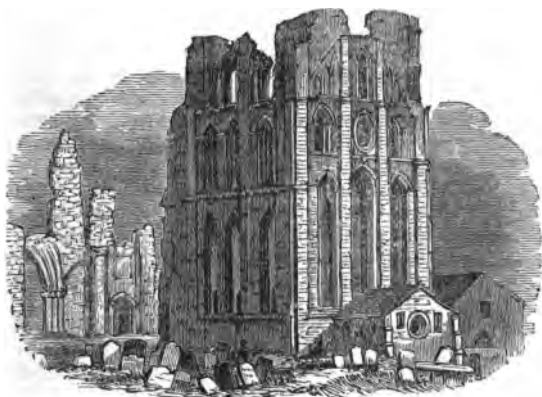
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NEW SERIES.]

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[PRICE 3D.

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**Tynemouth Priory.**

THE parish of Tynemouth forms the south-east boundary of Northumberland. It is bounded on the north by the parish of Earsdon; on the west by those of Long Benton and Wallsend; on the south by the River Tyne, and on the east by the sea.

The priory stands east of the town, on a peninsula formed of stupendous rocks. Wallis observes "that its situation must have inspired the religious with a firm reliance on Him who is the Rock of Ages; the calms—the storms—the ships—must all, by turns, have furnished them to praise Him whose wonders are in the deep!"—and remind seamen in danger to make their vows, and promise masses and gifts to the Virgin Mary and St. Oswin, for their deliverance.

The origin of this priory is alike remote and uncertain. A small chapel of wood was erected here in the reign of Edwin,

King of Northumberland, who died in the year 633, and his daughter Rosella took the veil in it. His successor, St. Oswald, rebuilt it of stone. It was plundered and destroyed by the Danes, and refounded about the year 671. About the close of the eighth century, this priory suffered severely from the ravages of the Danes. In 879, Holfden, with his northmen, massacred all the monks and nuns found in this place, which was levelled with the ground. It was rebuilt by Tostig, Earl of Northumberland, whose successor, Waltheof, about 1074, gave it, with all its possessions, and St. Oswin's body, which had been buried there, to the monks of Jarrow. Earl Albrecht confirmed the grant to Jarrow; but both these houses were soon afterwards made cells of the church of Durham. In 1090, Earl Mowbray refounded Tynemouth, and filled it with black canons; and, out of enmity to the Bishop of Durham, made it a cell of St. Alban's, in Hertfordshire. In 1120, the monks of Durham made an ineffectual attempt to recover it from the church of St. Alban's. In 1216, Ralph Gubium resigned his office of Prior of Tynemouth. The monastery was plundered by a party of Scots, under the Earl of Murray, in 1389.

It was finally surrendered by Robert Blackeney, prior, with fifteen monks and three novices, January 12, 1539. Its site, with all its offices, were demised, March 9, in the same year, on a lease of twenty-one years, and at a yearly rent of 163*l.* 17*s.*, to Sir Thomas Filston.

An excellent description of the priory, in its present state, will be found in a "History of Tynemouth, its Priory and Castle, and Stranger's Guide," &c. Newcastle-upon-Tyne: W. and T. Fordyce. (pp. 19-22).

## Bible Notes.

### NO. IX.—SACRED TIMES AND SEASONS.

I. EVERY *seventh day* was set apart for sacred rest, and called the **SABBATH**; although this name is, in some passages, given to other festivals, as in Levit. xxv. 4; and sometimes it denotes a week, as in Matt. xxviii. 1; Luke xxiv. 1; and Acts xx. 7. It was originally instituted to preserve the memory of the creation of the world (Gen. ii. 3), and when God gave the Israelites rest in the land of Canaan, he commanded the Sabbath to be stately kept (Exod xx. 10, 11, xvi. 23). Accordingly it was observed with great solemnity, the Jews religiously abstaining from all servile work (Exod. xx. 10, xxiii. 12). &c.

II. The Jewish months, being *lunar*, were originally calculated from the first appearance of the moon, on which the

*feast of the new moon*, or beginning of months (as the Hebrews termed it), was celebrated (Exod. xii. 2; Numb. x. 10, xxviii. 11; Isa. i. 18-14). It was proclaimed with the sound of trumpets (Numb. x. 10; Ps. lxxxi. 3); and several additional sacrifices were offered (Numb. xxviii. 11-15).

III. Besides the Sabbath, Moses instituted other festivals, the three principal of which were, the *passover*, the *feast of pentecost*, and the *feast of tabernacles*. Each of these feasts lasted seven, and one, eight days. All the males of the twelve tribes were bound to be present at these grand festivals. (Exod. xxxiv. 23; Deut. xvi. 16).

1. The *Passover*, called also the *feast*, or the *days of unleavened bread* (Exod. xxiii. 15), was instituted to keep in remembrance the departure of the Israelites from Egypt. (Exod. xii. 12-14, 29, 30-51).

2. The *Feast of Pentecost*, celebrated on the fiftieth day after the first day of unleavened bread, was the festival of thanksgiving for the wheat harvest, which commenced immediately after the passover. The form of thanksgiving is recorded in Deut. xxvi. 5-10.

3. The *Feast of Tabernacles* was instituted to commemorate the dwelling of the Israelites in tents, while they wandered in the desert (Levit. xxiii. 34, 43). This was the feast at which Jesus uttered those memorable words:—"If any man thirst, let him come unto me and drink." (John vii. 37, 39).

IV. To these three great *annual* festivals, Moses added two others, which were celebrated with great solemnity, though the presence of every male Israelite was not absolutely required.

The *first* of these was the *Feast of Trumpets*, which derived its name from the blowing of trumpets in the temple, with more than usual solemnity (Numb. xxix. 1; Levit. xxiii. 24).

The *second* was the *Fast* or *Feast of Expiation*, or *Day of Atonement*, which was observed with peculiar solemnity. (Levit. xxiii. 27-30).

V. Besides these annual festivals, which were instituted by divine command, the Jews in latter times introduced several other feast and fast days, of which the following were the principal:—

1. The *Feast of Purim*, or *Lots* (Esther iii.-ix.)

2. The *Feast of Dedication*, mentioned in John x. 22, and instituted by Judas Maccabeus.

VI. There were other festivals which returned only after a number of years.

1. The *Sabbatical Year*, which was every seventh (Levit. xxv. 1-7; Exod. xxiii. 11).

2. The *Jubilee*, or fiftieth year (Levit. xxv. 8-10).



## MRS. LAWRENCE,

STUDLEY PARK, RIPON, YORKSHIRE.

THE name of Mrs. Lawrence must be familiar to every Churchman, as connected with every object calculated to promote the best interests of man. Her recent demise affords a fit opportunity for a brief notice of her, which we are persuaded will be deeply interesting to all our readers. It is extracted from the columns of a local paper, the *Leeds Intelligencer*, of Aug. 2nd and 9th.

Elizabeth Sophia Lawrence was born in February, 1761, and was the daughter of William Lawrence, Esq., and Anne, the younger daughter of William Aislabie, of Studley Royal, Esq. She succeeded to the property in 1808, on the death of her maternal aunt, Elizabeth, widow of Charles Allanson, Esq., and elder daughter of Mr. Aislabie. The Studley estate formerly belonged to Sir John Mallorie, a distinguished Royalist in the time of Charles I., whose daughter Mary was married to George Aislabie, Esq., principal Registrar of the Ecclesiastical Court of York, and to whom (his son having died a minor) his estates descended. Their son, John Aislabie, Esq., next succeeded to the property, of whom it is recorded that he was Mayor of Ripon in 1702, and Chancellor of the Exchequer in 1718; and it was by him that the laying of the magnificent pleasure grounds of Studley was commenced in 1720. He died in 1742, and was succeeded by his son, William Aislabie, Esq., who died without male heir, and the property then descended to his elder daughter, Mrs. Allanson, and afterwards to her sister's daughter, the subject of the present notice.

Mrs. Lawrence was never married, and has left no near relations surviving her, her only brother having died at an early age while a student at Oxford. Earl de Grey and the Earl of Ripon are distantly related to the deceased, their ancestor, Sir William Robinson, having married Mary, daughter of the first Mr. Aislabie, of Studley. Sir Wm. Robinson, who obtained the revival of the baronetcy which had become extinct on the death of his uncle, Sir Metcalfe Robinson, was great-great grandfather of the two noble earls, and the lady he married was great-great aunt of the late Mrs. Lawrence. The last Mr. Aislabie married Elizabeth, daughter of John, Earl of Exeter, the issue of which union was one son, who did not survive his father, and the aunt and the mother of Mrs. Lawrence.

The subject of this brief sketch died July 30, 1845, in the eighty-fifth year of her age. Mrs. Lawrence had enjoyed her usual health till within about a fortnight of her death, and sank at last under a general decay of the powers of nature,

without disease or pain, terminating in an easy and tranquil death, a few minutes past five o'clock in the morning. She was attended in her last hours and at the moment of dissolution by her faithful chaplain, the Rev. James Charnock, Dr. Timm, her domestic physician, and Sir Lancelot Shadwell, Vice-chancellor, who had been sent for by express, and arrived at Studley on Tuesday. A few other personal friends of Mrs. Lawrence had also been summoned, and were in attendance at Studley during the last few days of her existence.

Although the fatal event had been looked for as inevitable, for the two preceding days, the announcement of the demise of this munificent and benevolent lady, on Wednesday morning, cast a deep gloom over the whole population of Ripon, among whom her charities and her liberal patronage of the trade of the place had been unbounded. The passing bell from the Cathedral sent forth its solemn and mournful knell during a great part of the day, and the windows of all the shops and places of business in the city were immediately either wholly or partially closed, and remained so till after the funeral, in respect to the memory of the deceased, and in token of the universal regret at her loss. A numerous tenantry, who attended the Ripon market on Thursday, were filled with sorrow at losing their excellent landlady. Indeed it is impossible to form an adequate estimate of the deprivation which the event will cause to all dependents and neighbours, in whatever relation or connexion they stood towards her. Enjoying a princely income, which she sought only to expend for the good of those around her, in the employment of a numerous body of labourers in the conservation and improvement of her noble park and grounds at Studley, Hackfall, and other places, the favourite and well known objects of tourists—in a most liberal encouragement of the local trade of those places where her estates were situated, and particularly of Ripon—and in the support of public charities and in wide spread private benevolence—her munificence was equalled only by the discrimination and considerate kindness with which it was distributed. Mrs. Lawrence was a firm and consistent friend of the venerable institutions of the country and of the Established Church, her purse having always been freely opened in aid of ecclesiastical and religious purposes; and in politics she was a steady supporter of the Conservative interest.

As soon as it was understood that her remains would pass through Ripon, on Wednesday evening, Aug. 6, on her way to Kirkby Fleetham, for interment in the family vault of the Lawrences, it was the general wish of the inhabitants to evince every feeling of respect to her memory, although it was stated that her express desire had been that her funeral should be as private as her situation in life would admit; and consequently

neither tenantry nor inhabitants were invited. On the previous Tuesday, however, a printed proposal was issued, with the signatures of the Worshipful the Mayor, and the very Rev. the Dean, in accordance with which those inhabitants of the city and neighbourhood who were desirous to attend the funeral assembled at five o'clock on Wednesday evening, at Bishopton Bridge, and on the arrival of the funeral cortege, at the last porter's lodge in the grounds, the following procession was formed :—

Tenantry on horseback, headed by W. Morton, Esq.  
The St. Lawrence, Earl de Grey, Earl Ripon, and St. Wilfred's  
Order of the Odd Fellows, M.U., four abreast.

Four Constables with their staves covered with crape.

Tradesmen and the inhabitants of the city and neighbourhood,  
Four a breast and on foot.

Gentlemen of the city and county.

Two Constables with their staves covered with crape.

Mayor and Corporation.

Two Churchwardens with their wands covered with crape.

Parochial Clergy,

Cathedral Clergy.

(Attended by the Clerk, Verger, and Churchwardens).

The Lord Bishop of Ripon.

The Hearse,

Mourners' Carriages,

And the carriages of the neighbouring gentry, viz :—

The Right Rev. the Lord Bishop of Ripon ; the very Rev. the Dean ; Capt. Harcourt, Swinton-park ; John Yorke, Esq., Bewerley ; Charles Oxley, Esq., Ripon ; A. Lawson, Esq., M.P., Boroughbridge ; W. J. Coltman, Esq., Aldborough ; — Robson, Esq., Holtby ; Thos. Mason, Esq., Capt. Hewick, Thomas Hopper, Esq., Sharow ; W. H. Hugessen, Esq., Bongate ; John Harrison, Esq., Bellwood ; Mrs. Lucas, Ripon ; Mrs. Powell, Sharow ; John Hill, Esq., Ripley ; Mrs. Hodgson, Breckamoor ; John Hutton, Esq., Sowber-hill ; R. J. Thompson, Esq., Kirkby-hall ; T. C. Wilkinson, Esq., Cayton-hall ; John Hodgson, Esq., Norton Conyers ; Rev. H. P. Hamilton, Wath ; F. H. Wood, Esq., Hollin-hall ; Gen. Maister, Littlethorp ; John Dalton, Esq., Sleningford-park, &c.

Seldom has been witnessed a more solemn and general demonstration of sorrowing respect : persons of all parties and denominations united in paying this tribute to the memory and virtues of the deceased. Scarcely a respectable inhabitant in the city of Ripon but attended, as well as numbers from all the neighbouring villages. All business was suspended—the cottager, the mechanic, and all engaged in any public works ceased from their labour, and either joined in the procession, or were spectators. The effect was very imposing when passing through the streets, every shop being

closed, the still silence only broken by the mournful notes of the minute bell, and the overcast and gloomy appearance of the sky (as if nature itself joined in the general mourning) added to the solemnity.

On arriving at the boundary of the city and borough, near the North bridge, the procession halted and formed in line on each side of the road, and after the hearse, mourning coaches, and the carriages of private individuals had passed, those of the procession who were on foot returned, the tenants on horseback, and family carriages, accompanying as far as the boundary of the deceased's property on Hutton-moor, near to Leeming-lane.

The Vice-Chancellor (Sir L. Shadwell) arrived late in the same evening, at Studley-park, and left early the ensuing morning to join the Earl de Grey at Kirkby Fleetham.

After the return of the attendant tenantry on horseback, and private carriages of the gentry, at the entrance into Leeming-lane, the hearse and mourning coaches proceeded at a slow pace towards Kirkby Fleetham, where they arrived at a quarter before one in the morning, and the coffin was then placed in the dining-room of the hall, and remained there until the funeral on Thursday. The appointed hour for the burial was twelve o'clock, at which time the inhabitants of the village of Kirkby Fleetham, and the tenantry of the estate in that neighbourhood, were assembled at the church and grounds adjoining, to pay their last respect to a beloved and kind landlady, whom some of them had known in her early years, at this her ancestral home—and many genuine tears were shed by the people of this secluded village. The funeral procession left the mansion (which is not more than one hundred yards from the church) exactly at twelve o'clock. The coffin was carried by eight of the labourers of the family dressed in decent black. The Earl de Grey, and the Vice-Chancellor of England, as executors, followed the body, and next the relatives of the deceased, and the Rev. James Charnock, chaplain, and Dr. Timm, domestic physician, and the servants of the household. The Lord Bishop of Ripon followed next, and afterwards Dr. Webber, the dean of Ripon, and the clergy of the Cathedral, and other lay and clerical gentlemen, private friends of the deceased lady, some of whom had travelled many miles to pay a last respect for an unvarying friendship of long duration. After the coffin was deposited in the vault, the burial service was solemnly read by the Rev. W. Lockwood, vicar of Kirkby Fleetham, and the procession moved back to the hall.

The coffin was covered with black velvet, and bore the following inscription—"Elizabeth Sophia Lawrence, obiit, July 30th, 1845, aged eighty-four years."

So long as unbending integrity of character, pure virtue,

and unbounded benevolence continue to be esteemed, so long will the memory of this deeply lamented lady continue to be blessed by many who have shared her bounty; and many more in the neighbourhood of Ripon, who have known her worth, and observed the kindness of her heart, whenever she could assist in works of public usefulness, or soothe the distress of private misery and suffering.

The Cathedral of Ripon and Trinity Church in that city, also the churches of Kirkby Fleetham and Aldfield, as well as the chapel of Studley, have been hung with black as a mark of respect towards the memory of Mrs. Lawrence.

It is now ascertained that the landed estates of the deceased are bequeathed as follows:—the Studley and Ripon property to Earl de Grey—the Hutton, Sharow, and Kirkby Malzeard, with the moors, to the Earl of Ripon—the Leicestershire estate to Sir Cornwallis Ricketts, Bart., and the manor and estate at Kirkby Fleetham to H. E. Waller, Esq., who, in case she had died intestate, would, it is said, have been heir-at-law to the landed property. Legacies to a large amount have been left to several useful public charities, and for religious purposes, as well as to many distant relatives and private friends.

## MACHINERY—THOMAS AND THE PARSON.

*Minister.* Well, Thomas, this is the evening for our meeting—I shall be glad to see you at eight o'clock. These are awful times—none can tell how short may be his stay in this world—it will be profitable to you to learn how you may in safety reach the other. Come then, and hear God's holy word, and sing his praise, and I am sure we shall be all the better for it.

*Thomas.* God knows we want something to make us better. We have not earned one sixpence in this house for the last three weeks, and things seem to be getting worse instead of better.

*M.* I am sorry to hear it, indeed. How do you account for it? What is the cause of the distress?

*T.* I know *you* say that sin is the cause of all suffering; but I don't know what to think—sometimes I say it is, and then again I see other causes. I believe ingenuity has a great hand in our distresses—this machinery robs the people of employment.

*M.* I do not deny, Thomas, but that it may be a means of producing the distress: but I must not allow you to turn your mind to second causes.

## GOD THE GIVER OF INGENUITY.

Recollect it is God "that teacheth man knowledge." Lend me your Bible. In Exodus xxxi. at the beginning you have these words :—" And the Lord spake unto Moses, saying, See, I have called Bezaleel the son of Uri, the son of Hur, of the tribe of Judah ; and I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship. And I, behold I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan ; and in the hearts of all that are wise-hearted I have put wisdom, that they may make all that I have commanded them." Here you find when God had a work to be accomplished, namely the building of the tabernacle, he gave men skill in the mechanical arts for the very purpose of doing it. In like manner he raised up Hiram, "a widow's son, of the tribe of Naphthali, a worker in brass, filled with wisdom and understanding, and cunning to work all works in brass," when the work of the temple was to be done. We find in the prophet Isaiah, that it is God who hath furnished men with the skill to invent instruments for farming, and to discover the best methods of cultivating the ground. I shall read you the passage :—"Give ye ear and hear my voice ; hearken, and hear my speech. Doth the plowman plow all day to sow ? Doth he open and break the clods of his ground ? When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and the rie in their place ? For his God doth instruct him to discretion, and doth teach him. For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin ; but the fitches are beaten out with a staff, and the cummin with a rod. Bread corn is bruised ; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen. This also cometh forth from the Lord of hosts, which is wonderful in counsel, and excellent in working." This is a very instructive passage. Indeed, we know that "every good and every perfect gift cometh down from on high." The ostrich is a very stupid bird—now why is it so ? "Because (saith God himself) God hath deprived her of wisdom, neither hath he imparted to her understanding." Solomon was the wisest man—why ? God tells us :—"Behold (says the Lord to Solomon) I have given thee a wise and understanding heart, so that there was none like thee before, neither after thee shall any arise like unto thee." These words of God abundantly prove to us that he is the giver of ingenuity, and for my part I am convinced of it. Watt invented the steam engine—why ?

Because God gave him skill to do so. Sir Richard Arkwright invented the machinery that is applied to the mills of manufactory—his power to do so was derived from the same source. Now let me ask you one question. When Watt and Arkwright were children, did not God know that they would do these things? Did he not exactly see the effects that this machinery would produce on society? *You* say it does harm. Did not God see this if it be so? And could he not have cut off these two persons in infancy, and prevented the injury *you* complain of?

*T.* Yes, that is true enough.

MACHINERY A SECOND CAUSE—THE RICH UNGODLY.

*M.* You see then God allowed machinery to be invented. Now let us take another view of the matter. You say machinery makes *you* poorer. Does it make any one rich?

*T.* To be sure on it—it makes the masters rich, and it makes us poor.

*M.* Well, do you not believe that it is every man's duty to use his wealth for the glory of God?

*T.* So the Bible says at least.

*M.* Yes, there we are desired to "do all for the glory of God." We are told "to labour with our hands, that we may have to give to them that need." We are desired "not to lay up treasure on earth where moth and rust doth corrupt, and where thieves break through and steal." It is said that "he that giveth to the poor lendeth to the Lord," and that what he gives will be repaid again. That it is "more blessed to give than to receive." It is God's command to his people to "open their hand wide to their poor brethren." It is written—"Whoso stoppeth his ears at the cry of the poor, shall himself also cry and shall not be heard." In fact, if I know any thing of Christianity, I am convinced that its effects would be to cause masters to make their men sharers in the advantages which God would confer upon themselves. So that if by the assistance of machinery the masters made more money, Christianity would make them duly increase the wages, or at least augment the comforts of their men. Do they do so?

*T.* No, so far from it that according as they get rich they wallow in luxury, and we are ground to the earth and made to pine.

*M.* Take care, Thomas, it is not so in all cases. If it be so in any, the cause is not machinery but sin—a disregard of the Bible and its precepts.

*T.* Why, certainly if all did as the Bible desires them to do, we should be better off.

THE POOR UNGODLY.

*M.* But come, Thomas, let me ask you another question. It appears the rich neglect the Bible—do the poor regard it? Do *they* serve God—do they keep his commandments—in

especial do they reverence his Sabbaths? You complain of poverty—has it brought you to submit to him who maketh poor? Do the poor commit themselves unto God who is the “helper of the friendless,” and who never lacks means to relieve those who come to him in faith—does not in fact the deplorable neglect of our great privileges call aloud for national judgments? Hear the awful denouncement of God against his people who break his laws—“It will come to pass if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day, that all these curses shall come upon thee and overtake thee. Cursed shalt thou be in the city and cursed shalt thou be in the field. Cursed shall be thy basket and thy store. Cursed shall be the fruit of thy body and the fruit of thy land, the increase of thy kine and the flocks of thy sheep. Cursed shalt thou be when thou comest in and cursed shalt thou be when thou goest out. The Lord shall send upon thee cursing, vexation, and rebuke in all that thou settest thine hand unto for to do, until thou be destroyed. The Lord shall make the pestilence cleave unto thee. Thou shalt not prosper in thy ways, thou shalt only be oppressed and spoiled evermore, and no man shall save thee. Thine ox shall be slain before thine eyes and thou shalt not eat thereof; thine ass shall be violently taken away from before thy face and shall not be restored unto thee; thy sheep shall be given away to thine enemies, and thou shalt have none to rescue them. The fruit of thy land and all thy labours shall a nation which thou knowest not eat up; and thou shalt only be oppressed and crushed alway.” Deut. xxviii. Here you see a few of the threatenings which God denounces against the disobedient. Can you deny that the national irreligion is calculated to draw them down upon us?

A SAD TRUTH.

But before I leave you, I shall ask you one more question. Suppose from this moment times should mend. Suppose work at high wages should become abundant. Nay more—suppose the masters actually distributed their savings or a large portion of them amongst the men—I ask you as an honest man what effect would it have upon the people? Would they be better—would they be more righteous?

T. Well, since you ask me I shall tell you the truth. I believe they would be worse. I know many myself who are now sober men who when they had abundance were constantly at the alehouse, and if they had it again would be drunk six days out of the seven.

M. Do you not see then that sin is the root of all our distress? The poor are not pious, and the rich are not pious, and each class is made instrumental in punishing the other, and also in punishing themselves. God uses even the wickedness of his



enemies to effect his own purposes. Even unchristian avarice becomes in his hands the means of preventing that wealth from being utterly lost which neither rich nor poor would use for his glory. Prostituted wealth would be the ruin of any people—it overthrew all the great nations of antiquity—the Persians, Greeks, and Romans. God in mercy to us hath contrived various ways of afflicting us with an artificial poverty, until our minds are brought to a state that will enable us to derive real benefit from the national wealth. Let all return unto the Lord, and every temporal evil will vanish—happiness and prosperity will abound. I shall be glad to see you at eight o'clock.

PASTOR.

"THE NOBLE ARMY OF MARTYRS PRAISE THEE."

(From the Fisherman's Friendly Visitor.)

Who are these arrayed in white,  
Brighter than the noon-day sun?  
Foremost of the sons of light,  
Nearest the eternal throne?  
These are they who bore the cross,—  
Faithful to their master died,—  
Sufferers in His righteous cause,—  
Followers of the crucified.

Out of great distress they came;  
And their robes, by faith below,  
In the blood of Christ the Lamb,  
They have washed as white as snow:  
Therefore they are next the throne—  
Serve their Maker day and night;  
God doth dwell amongst his own,  
God doth in his saints delight.

More than conquerors at last,  
Here they find their trials o'er;  
They have all their sufferings past,  
Hunger now and thirst no more:  
No excessive heat they feel  
From the sun's directer ray;  
In a milder clime they dwell—  
Region of eternal day.

He that on the throne doth reign  
Them for evermore shall feed;  
With the tree of life sustain,  
To the living fountains lead;  
He shall all their griefs remove,  
He shall all their wants supply;  
God himself, the God of Love,  
Tears shall wipe from every eye.

## A SLIGHT CONSIDERATION OF THE AWFULNESS OF SUICIDE.

BY THE REV. E. W. BARLOW, M.A.

In the course of one year how many, besides the dark catalogue of those who suffer according to the law of the land, "make away with themselves," as it is said! Various are the causes that are stated to give rise to the rash act, and they make up their minds so to endeavour to "put an end to their miseries."

It will be well to see—

- I. The resolution itself.
- II. Some of the distinctive features of it.
- III. The sinfulness of the very idea.
- IV. The result of the act.

And afterwards some subsidiary matter, directly or indirectly, connected with the foregoing heads.

I. The resolution itself, when examined, will be found to consist of much that is hurtful or obnoxious. Whether it has taken a shorter or longer portion of time to develop itself, there must be either a mischievous imagination, or something worse. The determination which it bespeaks may usually be attributed to an insane thoughtlessness, and carelessness of what becomes of a man, if his designs do not prosper. The very circumstance of taking the opposite course of him, who would fall into the hands of God rather than man, is notable, and displays no ordinary composure—no common-place audacity.

II. In the distinctive features of this, the inclination, the persuasion, the condition of the individual are notorious. Engrossed in miserable thoughts and ideas, he is seen to forget or disregard his relative position. It might well be said to many—"Is it so hard for *you* to bear a little poverty, a little shame, reproach or infamy, or even the fear and apprehension of these things?" He plunges from horrors, that he has suffered to be too much for him, into a death really more dreadful, leaving him still to await the day which it would have been thought he would awfully dread—the very day which the last sad act in this life must render one of apprehension and dismay! "If there be any room for charity (says Bishop Fleetwood) it is—that though all we see is wrong, yet we may not see all that truly is in the condition of these poor people." Hid from his eyes would this be, otherwise he could not go to the violent extreme; but every step of his towards the imminent danger designates that, like Ahitophel, who "hanged himself," when he "saw his counsel was not followed"—so he is disappointed and dejected, and ready to destroy the best

prospects of his soul, for some poor purpose, or some unworthy object.

III. The sinfulness of the very idea is evident, when we take it that it is in the very face of God's providence and disposal. What right Ahitophel "had to put an end to his life" is a consideration stated by Bishop Fleetwood:—"For to do this (he continues) without blame, a man must be at perfect liberty, both by the laws of God and man, and independent on them both." What!—shall short-sighted mortals prescribe the limits of their time here? And must this be regulated, too, by the unequal pressure of times and occasions? Does not a man grievously offend his Maker? Does he not impudently insult his majesty and apprehension, when he acts as if he knew not, or cared not; as if God took no cognizance of "ungodliness and wrong;" as if he was free to behave as he pleased? From the iniquity of Ahitophel and Judas, some would, perhaps, be encouraged, thinking a silence of the Scriptures in their favour; but most inconsistent would it be, if impatience, and the absence of all resignation to the Divine will, were sanctioned by holy writ. It is not in one, but in many ways, that a man thus becomes obnoxious to the wrath of God Almighty. He defies his power and goodness while he meditates the deed. He counteracts, as far as he can, all his gracious purposes, and comes to an untimely end when he might have lived for years, and seen farther and better into the world and himself.

Bishop Fleetwood says: "Self-murder was evermore an abhorred practice among them" (the wise, the sober, and the serious writers), "that whatever pretence it made to great honour, magnanimity, courage, it was indeed but an effect of cowardice and fear, and a mark of a poor, impatient spirit, that sunk under the common calamities of life," &c. Oh, that men would so regard it! Neither person nor circumstance can excuse the attempt; for, as he elsewhere observes, the jailer (Acts xxi. 27), "was a poor Gentile; an ignorant and unlearned Roman, in all likelihood." "Better things might be expected of Ahitophel, a Jew; a man of better education; a man of birth—the king's counsellor," &c. That one thus qualified should dare to die in such a manner is still more strange and unaccountable, he adds:—"Yet Ahitophel's self-murder was not near so wicked and audacious as such an attempt must needs be in an understanding, educated, Christian."

IV. The result of the act, both in the theory and in the practice of others, might serve to show him who is inclined to suicide that the evil, and "the mischievous and wicked consequences," are far more extensive than those even less ill-disposed than he is are pleased to think. The force of his one example has done—how much harm, by encourag-

ing some, and discouraging others? We need be well acquainted with their several stations to be conversant with the degree in which this terrible concern had its effect. Impelled a person might imagine himself—and fancy that he could scarcely do otherwise—then he would probably have reason to call to remembrance, that he did not try as he ought, or that he did not do so in the most desirable manner: for, in our greatest trials and temptations, does not Jehovah love to appreciate our every faithful endeavour? And whom would he reject who came in spirit and truth?

It is a great comfort for all, that God knows better than we do or can every complication of our distresses. These should lead us gently to him. Whatever the cause of disquietude may be, it cannot well be deemed beyond our powers, whilst the grace of God can be fully sought, for Jesus' sake. There can be no *valid* excuse for a *wish* or a *thought* to shorten our days: rather should we strive to make the most of them. Viewing our times as in *God's hands*, we shall see them as for *His glory*, to the promoting of which, in this life's opportunities, a period is put by the one suicidal act—an act which formerly disentitled a man to Christian burial, and would now, according to the law of the Church, seem to do so; though, with a special warrant, an alteration has since been permitted to take effect. This, indeed, is a most kind and charitable arrangement: yet formerly the government appointment was as “a lasting mark of infamy—they were to have a stake driven through them.” Bishop Fleetwood speaks also of the order of the magistrates respecting “the Milesian maids,” that they should “be carried out to burial naked, with the cords about their necks which they had used to that bad purpose.” To be “unburied till sunset was the punishment of the Jews at one time,” as if self-murder were to be accounted “a deed of darkness, and treated accordingly.”

That such repeated attempts should be made, nevertheless, is very striking; and proves, that, in the majority of cases at least, derangement, either temporary or more settled, prevails. Fleetwood, however, has several remarks as to decisions upon this point. To be “almost strangled with the rising of their own thoughts” is a meet judgment for many a transgressor, whose way is hard, to avoid which a useful caution is here:—“A man in innocence has a mighty command over himself, above what he has when guilt, and shame, and fear have taken a full possession of him, bewildered his thoughts, dissipated all his recollection, and enfeebled his judgment.”

To close the present article—let neither pride, pleasure, riches, nor ambition, lead us to regard death as better than life. Rather let us wait for the appointment of the Unsearchable One to take effect. With all our wisdom, our passions will

sway us ; but “the God of all grace” is a Spirit “without body, parts, or passions.” Pray we to him, through the tenderness of the love in Jesus, that the distracted, and *apparently* deliberate, ones may be reclaimed ; and that monuments of glory may stupendously arise amidst the deformities of sin ! May the *contrast* of annihilation serve to awaken to *faith* and *duty*—so shall resolutions, only suited to Satan and his emissaries, be detested and disesteemed.

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## MEMOIR

OF THE CHARACTER AND CONDUCT OF JAMES G—, WHEN HE FIRST  
CAME INTO THE SERVICE OF MRS. G— ;

*With some particulars of the religious change of heart that he experienced  
in his last illness.*

BY M— G—.

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In 1819, when we were in want of a man servant, three offered themselves for the place, all anxious to come, and apparently desirable : we were perplexed which to decide upon, and prayed for direction. After waiting a while, circumstances favoured the choice of James G—, and he came into our service about October. He was clean and handy in his business, sober in his habits, was sensible, civil, and well behaved. He seemed to be sincere, and to have a conscientious regard to truth ; he was of a generous and feeling disposition, was very kind to his mother, who was a widow, and liberal in assisting his younger brothers. His faults were a kind of pride and self-will, that would not submit to be guided or crossed ; this made him fretful and unmanageable in sickness. His health was delicate, and he had frequent indispositions, the stomach often disordered, and a great tendency in the winter to colds and coughs. By degrees he was tempted by others to drink, till a propensity for liquor gained upon him ; and whenever he was under its influence his temper was very irritable. My mother often spoke seriously to him upon this sin ; telling him that, although it caused him to neglect his business and was very inconvenient to her, yet she considered that of trifling consequence, compared with the injury he did to his own body and soul. His conscience seemed to be touched at such times ; and he would for a while abstain from temptation ; but soon fell back again into the same course, as he had not at this time given his heart to God, or sought for divine strength, to enable him to overcome his corruptions. I do not believe he drank to any great excess ; but his stomach being weak, he was easily affected ; and though he suffered from it, he did not resist.

In November, 1822, he had an awful warning, in the unprepared death of J— P—, his predecessor, whose life was sacrificed to drinking; and also in the sudden death of J— S—, very soon after, under our own roof, and even in James G—s' own bed. These events were calculated to make him think seriously of his own state; and for the time he seemed much terrified and conscience struck; when I took the opportunity of talking to him upon the importance of attending to such calls from Providence, and the awfulness of disregarding them, and read with him, Proverbs i. 24, &c. I continued to give him an hour's religious instruction once a week, during the winter; when he read to me a part of the "Pilgrim's Progress," and looked out the references from Scripture, which I explained to him. At first he showed some feeling and interest in this employment; but this gradually subsided, and he became so indifferent or reluctant to come to me at the appointed time, that I gave it up again in the spring. Thus he was unfaithful to the call of a gracious God, and was soon hardened again by the deceitfulness of sin (Hebrews iii. 13). One could easily discern his state of mind on account of his sincerity; for he never professed any religious feeling, and had always a dread of hypocrisy. He would read religious books when we lent them to him; and find out passages in Scripture very correctly, that I set him to search for under different heads; but he showed no diligence or pleasure in the exercise; and at our family prayers he generally seemed indifferent and sleepy.

In June, 1823, a very severe illness was sent to him, by which he was confined to his bed; he was attended by Dr. S—. In this illness he was terribly irritable, selfish, and wilful; demanded much attention, and was quite unthankful for it; and often passionately angry with those who were attending him most kindly, with much fatigue to themselves. He did not turn to religion for comfort, and preferred other books to religious books; my brother talked and prayed with him two or three times. As I was at D—, I sent him a little book to read, particularly suited to his state, as it was a true narrative of the pious feeling and conduct of a young man of his own age, suffering under an illness very similar to his own. He read it; but it seemed to make no impression. I also wrote him a letter from D—, to impress upon him the importance of religion, and the necessity of a change of heart; but he said to one of his fellow-servants, that he wished I had not troubled myself about him; and when I returned home, he never mentioned it to me. I only speak of these things to prove the change that took place in him latterly. We felt how awful his state was, and were very uneasy about him at that time.

In the winter of the same year a decided improvement appeared in his outward conduct; he remained much more at

home in the evenings, and kept himself more separate from his evil companions ; yet I believe they watched for him, and beguiled him at times into the public house.

In the spring he caught a bad cold ; the east winds were very keen and injurious to chest complaints. His cough increased, and he began to look so ill that we felt it necessary to put him under medical care.

On the 27th of April, in spite of Mr. P—'s remedies, he became worse and worse ; and in about a fortnight afterwards was confined entirely to his bed. During this fortnight he began to apprehend danger ; was submissive to the remedies prescribed, though he fancied it was the medicines that made him grow so much worse ; and was less irritable than in former illnesses. He took my D— letter out of his box and read it ; and read religious books that he found in the house-keeper's room. At this time, on seeing two of his drinking companions pass the window, he said, "there are those wretches coming ; I won't see them ; don't let them come to me."

The inflammation and fever became so high, that James was bled in the arm three times in four days ; yet the symptoms did not abate according to expectation, so that after the third bleeding, on May 17, Mr. P— for the first time began to apprehend danger, and approved of our sending for his mother. James himself was much alarmed. He was removed this day into a better garret than his own ; and, though very weak, was just able to walk from one bed to the other. This was a trying day to my feelings. I was very unhappy about the state of his soul ; and the fever was so high as almost to preclude affording him any spiritual help, and I dreaded his being removed from us under this heavy cloud. I felt deeply impressed with the awfulness of postponing the important concerns of the soul to a time of sickness and danger, when the mind is so enfeebled with disease as to render it difficult to attend to the subject of religion. I anxiously considered what we could do for his poor soul, before it was hurried into eternity. I thought it would be very desirable to have Mr. S— to pray with him ; and I found that he himself had that morning proposed to come, if agreeable to us. I saw Mr. S— soon after, and told him that it was just what I wished ; as I thought prayer very important for James in his present state. Mr. S— said, that no doubt he had been well instructed in our house ; and, as he was so ill, he should not fatigue him by talking to him, but would only pray. He said he believed him to be an amiable young man. I said, "Yes ; but he has been tempted to drink at times, and he has never shewn any real interest in religion ; so that I am not at all happy, or satisfied about his soul." I went up to James, and was quite shocked with his altered looks. I told him that Mr. S— had

enquired kindly after him, and proposed to pray with him ; he declined it, to my great sorrow, saying, the fever was so high that every thing agitated him. I then urged him for the next day ; fearing at the time that there was little probability of his being better ; and left him with a heavy heart. I could find no possible comfort, but in committing the cause to God in prayer. I felt that he alone could raise him, though human power and human hope failed :—for he “ killeth, and maketh alive ; he bringeth low, and lifteth up.” (1 Samuel ii. 6, 7.) Encouraged by a confidence in the mighty power of God, I prayed that James might be spared, though it were but for a little season, until we could see some signs of spiritual life in his soul. Whilst I was praying, it crossed my mind that we had made it a subject of prayer whom we should engage when we took him into our service nearly five years ago ; that the Lord graciously puts honour upon those who fear and look to him ; and that James was surely not brought under our roof in vain. These thoughts were as a little ray of comfort, darting across a black cloud, and passing away.

Tuesday morning, May 18th.—The prayer seemed to be answering, for the invalid was a little better, and received Mr. S—, to pray with him, which was a great relief to me. His mother arrived. I did not see him that day.

Wednesday, 19th.—He continued a little better, and talked a good deal to his mother upon their family concerns. He was hurried with it, so I did not go to him.

Thursday, 20th.—I went to him and took my Bible. The passage in Amos iv., which I had read to the family the night before, was the only one which presented itself to my mind. I showed him, from it, that the Lord’s purpose in afflicting was that we should turn to him. I said, “ you have had many calls before, and yet you have not turned : I hope this will not be in vain.” He was perfectly silent ; and I felt the gloom of his silence a great weight upon my spirits ; for I thought if he was in earnest about his soul, he surely would have said something. We drank tea with a particular friend, but I felt too low to enter much into conversation ; and when we came home we learnt that Mr. P— thought James worse. A relapse at this period removed the hopes we had too fondly cherished, and we were cast down and greatly distressed. The state of his soul threw a heavy gloom over the dispensation at this time, and we could only commit him into the hands of God, in prayer.

*(To be continued).*

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## The Fathers.

### NO. IX.—POLYCARP.

POLYCARP, Bishop of Smyrna, a disciple and friend of St. John, survived all other teachers of the Christian Church who had enjoyed the privilege of living and conversing with the apostles. He lived to witness the spread of Gnosticism, and the disorders thereby occasioned; and he addressed several epistles to the neighbouring churches, with a view to keep them steadfast in the true faith of the Gospel. Of these epistles the only one extant is that to the Church of Philippi, supposed to have been written soon after the martyrdom of Ignatius. In it the author speaks the language of a genuine Christian, and clearly shows that he had caught the tone and spirit of those holy servants of the Lord, who had received their direct call to the apostleship from the Lord himself, and who had but just gone to their reward. It was read, together with other writings of celebrated teachers, by the Asiatic Christians in their churches.

It is worthy of remark that Irenæus, speaking of the traditions delivered by Polycarp, declares them to have been in perfect harmony with the Scriptures.

This Christian's father suffered martyrdom, in the most honourable manner, at Smyrna; probably about the year 160 or 167. An interesting account of the sufferings of this holy man, for the sake of truth, has been preserved in an epistle to the Church of Smyrna, still extant.

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## Notes on Church Customs.

### NO. VI.—CONFIRMATION.

THE rite of confirmation, or imposition of hands with prayer, for the full admission of baptized persons into the Church, is observed by nearly all the Churches of Christendom at the present day, in imitation (to say the least) of an apostolical practice recorded in the New Testament.

The following is proof sufficient that the apostles conferred imposition of hands upon persons previously baptized, and no other. See Acts viii. 14-17—"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus). Then laid they *their* hands on them, and they received the Holy Ghost." Also, Acts xix. 5-6—"When they heard *this*,

they were baptized in the name of the Lord Jesus. And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."

In Acts xv. 41, we read that St. Paul "went through Syria and Cilicia, confirming the Churches." The following remark, by Dr. Burton, appears to place the transaction in its true light—"The great apostle travelled through Syria and Cilicia; and the expression used by St. Luke of his *confirming the Churches* in those countries proves that he must have planted these Churches at an earlier period. He now confirmed them, *i.e.*, he gave them such regulations as were necessary for their welfare. Wherever deacons were wanted, he ordained them; he appointed others to the office of elders; and there can be little doubt, that to some or all of these ministers he imparted those miraculous gifts of the Spirit, which were so useful for the instruction of the converts, and furnished such convincing evidence of the Gospel."

At an early period of the history of the Church, we find confirmation administered in immediate connection with baptism. Baptism being regarded as a solemn compact, or covenant, it was natural to look upon confirmation, immediately following, as the seal by which the contract was ratified or completed. And hence confirmation was usually administered, not by the baptizing presbyters or deacons, but by the bishop, as the chief minister of the Church.

About the thirteenth century there was a *permanent* separation of confirmation from baptism, though there had been a partial one even as early as the beginning of the seventh.

The names given in baptism were sometimes changed at confirmation; but this was only an occasional practice of some of the later centuries.

The following ceremonies were used in the administration of this rite:—

1. *Imposition of hands*.—This ceremony is founded upon the example and practice of the apostles: it was used in various offices of benediction, the receiving of penitents into the Church, and confirmation.

2. *Unction, or anointing with Chrism*.—Some writers have endeavoured to trace this practice to apostolic times, but have failed, there being no proof of its existence before the third century. As to the matter of the chrism, it consisted at first of olive oil; but afterwards a more costly compound was used. This substance was consecrated by the bishop, with prayer, exorcism, and insufflation. It was applied, in the East, to various parts of the body, such as the forehead, ears, nose, and breast; but, in the West, to the forehead only.

3. *Sign of the Cross*.—The bishop, in anointing with the chrism, made with it the sign of the cross upon the part, or parts, of the body to which he applied it.

4. *Prayer*.—The form of words prescribed by the first Council of Constantinople, A.D. 381, to be used at administering the chrism, was simply "THE SEAL OF THE GIFT OF THE HOLY GHOST. Amen." "But besides this shorter form, which was only an implicit prayer, as if they had said, 'Let this unction be unto thee the seal of the gift of the Holy Spirit,' they had also some larger forms, which were more express prayers; one of which is in the author of the *Apostolical Constitutions* (referred to above), where the bishop is ordered to anoint the party baptized, saying these words—'O Lord God, the unbegotten, who hast no Lord; who art Lord of all, who madest the sweet savour of the knowledge of the Gospel to go forth among all nations, grant now that this chrism may be effectual in this baptized person, that the sweet savour of thy Christ may remain firm and stable in him, and that he, being dead with him, may rise again and live with him.'—*Bingham*.

The ceremony was concluded by a benediction from the bishop, accompanied with a slight blow on the cheek of the person confirmed, intended, perhaps, as a substitute for the kiss of peace, given in the early church. But no trace of this last mentioned ceremony occurs at an earlier date than the thirteenth century.

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## Correspondence.

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### A WORKING MAN'S THOUGHTS ON POPERY.

*To the Editor of the Churchman's Magazine.*

REV. SIR—The following letters are the result of the encouraging article of "W. L." in your publication. I fear they are too wordy, and that they are also very illegibly written. They are at your disposal, in part or in whole, for insertion or rejection. I am a working man, and have not much time to write plain, always working thirteen hours a day; you will therefore please to excuse the haste in writing.

Stourbridge, Worcestershire.

J. M.

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#### LETTER I.

REV. SIR,—Since I have seriously read in the August number of your valuable *Churchman's Magazine*, and *Village Churchman*, the article "What have British Operatives to do with Protestantism?"—I think it will not be out of place in one who is, and expects always to be, an operative, to show what he has to do with Protestantism. The article referred

to gives much encouragement, to persons in my class of society, to feel deeply that they have *very much* to do with Protestantism.

If we cannot refute all the arguments of the advocates of Popery—if we are not extensively read in controversy to show them their error—we are, at least, able from the Bible to give a reason for the hope—yes, and for the certainty—that is in us, that the Protestant doctrines and discipline, in which it has been our happiness to be instructed, and in which we trust ever to abide, is *His* religion who said—"I am the way, the truth, and the life."

It is truly surprising to me, Sir, that such a question can be put by anybody, which can only be answered well by asking such persons the following similar questions:—Why am I a Protestant? Is it merely because I have been trained in and submit to Protestantism?—or is it not, rather, because I cordially and affectionately embrace it as my joy—believing it to be according to the will of God?

For what purpose is it that I am a member of my minister's Young Men's Association for Mutual Improvement? Why do I attend at the church, to join the Sabbath morning eight o'clock Bible Class for teachers of the Sunday School? And why am I solicited to teach in the Sunday-school, if, because I am an operative, I have nothing to do with Protestantism? Am I to be associated with young men brought up in the Church of England, but who are now being seduced from her communion by Popish acquaintances, and Popish books, and yet have nothing to say for Protestantism? Must I live in the neighbourhood of Papists, and come in contact with them, and have not a word for Protestantism? If so, then, of what use to the Church is all my minister's time and earnest attention in the classes formed for Bible reading? What is the fruit of my family reading the holy Scriptures? What is the end of my Sunday-school teaching, if it be not to value and advocate my Protestant principles and blessings? Surely, my being an operative ought not to shut my mouth, and silence my tongue, on a subject of such intrinsic and everlasting importance, and which is very dear to my soul! I know that all is to be done as the apostle directs, in the "spirit of meekness;" and I think the operative members of the Church of England possess that spirit—at least I may say that every operative that understands his Church and his Bible will plead for both in a right and kindly spirit: and not to do so, on all fitting occasions, is to incur the charge of "guilty silence."

But these reasons for the operative's adhesion to, and advocacy of, Protestantism are, it may be said, chiefly personal, and arise out of his circumstances; and these circumstances will, I think, be considered sufficiently creditable and honour-

able to the operative, and justify him in having something to do with the subject—even though but himself and family, neighbours, scholars and associates, be the only objects of his attachment to Protestantism.

There are higher grounds than these, Sir, on which the intelligent operative stands in his defence of Protestantism. He knows from history that it is the bulwark of his beloved country's greatness—that it is given in charge to his Sovereign, to the British Legislature, and to the Church of England; and that it cannot be abandoned or neglected without the strongest apprehensions of most serious consequences—both to our national and religious character; and, it may not be presumptive to say, that the glory of God, in our nation, so far as the Church is concerned, is inseparable from the maintenance and propagation of Protestantism. Ought not every member, therefore—be he clergyman or layman—be he wealthy or be he operative—to pray and labour for Protestant ascendancy? Most assuredly he ought.

In reading your valuable Magazine, I have often admired the bold and scriptural manner in which many of its articles are written on the ceremonies and errors of Popery, and the clear views which are given therein of the faith and practice of the Protestant Church.

But allow me, Sir, to say, there is one part of Popery on which the advocates strongly insist, on which I do not recollect ever to have read one distinct and scriptural article tending to show its absurdity—I mean the invocation of the Virgin Mary! Now, to me the views taken by Romanists of the “Mother of Jesus” have no foundation at all in the Bible—indeed they are utterly irreconcilable with holy writ. The Bible does not even allude to what the Papists have made an essential part of their creed; and this I trust to be able most satisfactorily to prove, by exhibiting the views which the Scriptures clearly warrant us to entertain of *her* “who was blessed above women.” Nor can I believe that the Bible does ever lead its unprejudiced readers to take such widely differing views on this point as those entertained by Papists and Protestants.

The subject, Sir, is of considerable importance at this time, when so much is said and written on Popery and Protestantism; and, in expressing my sentiments on this point, I think I can best show what a “British Operative” has to do with Protestantism. If you think the sentiments of these letters worthy a place in your *Churchman's Magazine*, and can find room for them, then the thoughts of my mind, intended only for my own family, may be communicated to hundreds of your readers, who else would not otherwise ever hear of them.

Before entering, however, on my own views of the subject,

I will make some extracts from the "Garden of the Soul"—the Papists' Prayer Book—which shows clearly what they believe and teach on this subject: and then put in contrast with them the only view that can be gathered from the Bible.

In the "Garden of the Soul," the litany of the blessed Virgin runs thus—and who can read it, and not pity the ignorant, and blame the designing priests, who must know its absurdity?

"LITANY OF THE VIRGIN MARY.

Holy Mary,  
Holy Mother of God,  
Holy Virgin of Virgins,  
Mother of Christ,  
Mother of divine grace,  
Mother most pure,  
Mother most chaste,  
Mother inviolate,  
Mother undefiled,  
Mother most amiable,  
Mother most admirable,  
Mother of our Creator,  
Mother of our Redeemer,  
Virgin most prudent,  
Virgin most venerable,  
Virgin most renowned,  
Virgin most powerful,  
Virgin most merciful,  
Virgin most faithful,  
Mirror of justice,  
Seat of wisdom,  
Cause of our joy,

Spiritual vessel,  
Vessel of honour,  
Vessel of singular devotion,  
Mystical rose,  
Tower of David,  
Tower of ivory,  
House of gold,  
Ark of the covenant,  
Gate of heaven,  
Morning star,  
Health of the weak,  
Refuge of Sinners,  
Comforter of the afflicted,  
Help of Christians,  
Queen of angels,  
Queen of patriarchs,  
Queen of prophets,  
Queen of apostles,  
Queen of martyrs,  
Queen of confessors,  
Queen of virgins,  
Queen of all saints,

Pray for us

Pray for us

"ANTHEM.—We fly to thy patronage, O holy Mother of God! Despise not our petitions in our necessities; but deliver us from all dangers, O ever glorious and blessed Virgin!—Pray for us, O holy Mother of God!"

In the litany of the "Blessed Virgin," she is called on more than *forty times*; and, in other parts of the "Garden of the Soul," there are petitions exclusively to her. Oh! I cannot think how persons can suffer themselves to be so imposed on in the professed service of God. What, I ask, is there in the evangelical narrations of the "Mother of Jesus" to warrant such varied, fanciful, and unmeaning addresses from creature to creature, and from the living to the dead creature?

There is in all this a most designed imposition on the part of the Romish priesthood; and there is on the part of the people, who bow to it, a charge of blind submission, which is the result of their neglect of the Bible—or they could not thus

variously and repeatedly implore "Mary," to intercede for them. And next consider, what slighting and abusing the intercession of Jesus Christ, "who ever liveth to make intercession for us!" His atonement and his intercession are alone sufficient and prevailing for us. With him God is ever well pleased. On Jesus, therefore, shall my soul rest, to the complete rejection of other names, when I bend low before the throne of grace. The apostolic exhortation is "looking unto Jesus"—not to Mary, "the house of gold, the tower of ivory!" &c., &c. No mention of such names, in relation to Mary, in the Bible—nor any mention of Mary in relation to my prayers, necessities, or salvation, there! How can any one look both to Jesus and to Mary at the same time, and for the same blessings? It is egregious folly to do so. This alone evinces the false teaching of Rome. The Bible says, "Look to Jesus;" Popery says, "Look to Mary!" It is quite useless to adduce traditionary directions in a service so momentous as my soul's prayer, my private or my public worship. There is but one name under heaven by which I am to be saved. Let all others, then, be rejected, and Jesus Christ alone be magnified.

Are these views right, Sir? Do the Bible and the Church, and the experience of Christians, and observation, and conscience, and reason, lead me to them? And does the article in your August number encourage me to speak them out—and shall I not do so, because I am an operative? Because I am poor, it may be, I must not tell what light I see in my Bible and in Protestantism, and what darkness is seen all over Popery! Oh, let me ask—"What has the Operative to do with Protestantism?" It is like asking him what he has to do with light and darkness—with truth and error—with salvation or condemnation. It is, in fine, like asking him to subject his own beloved country to foreign controul—his conscience to the keeping and feeling of others—and his Bible and Church to suffer removal and extinction. No, Sir; I hear "W. L." saying—"Wherefore, operative brethren, stand fast in the Lord Jesus Christ." And God, even the Father, comfort our hearts, and establish us in this good work.

J. M.

[Nos. II. and III., forming a series of "Letters" on the same subject as the above, will appear in succeeding numbers.]

#### DISCONTENT.

*To the Editor of the Churchman's Magazine.*

REV. SIR—The following dialogue contains the substance of a conversation which took place between a clergyman and one of his parishioners. It is to be feared that the delusion under which the unhappy old man is labouring is too common, as I have met with several other persons who applied the same

flattering unction to their souls, and seemed to suppose that they should be happy hereafter, merely because they were poor and afflicted during the present life. Should you think this dialogue at all calculated to promote the benevolent object at which you aim, in publishing *The Churchman's Magazine*, its insertion will oblige,

Rev. Sir, yours truly,

B—, August 8, 1845.

H.

*J. D.* Is that you Thomas? I hardly expected to see you here so soon after your late illness, for it is a good way to your lodgings, and you cannot be so strong as you were before your last attack of rheumatism.

*T. J.* So strong, James! no, indeed; I grow weaker and weaker, and can hardly crawl along; but it is no use keeping at home, and shivering over a fire-place where there is not so much fire as would roast a herring; so I try to get about as well as I can. I went yesterday down to the ferry.

*J. D.* Then you are much stronger than I took you to be, Thomas. The ferry is at least two miles from your cottage. So that you have been able to walk there and back yesterday, and to come so far to-day, you have accomplished a great task. There are not many people of your age, and with your infirmities, that would do so much.

*T. J.* No: I suppose there are not many men upwards of eighty years old who can stir about as I do. But what matters it? I cannot work, and the gentry and farmers around seem determined to let me starve.

*J. D.* How you talk, Thomas! You well know that in this country the law affords a certain provision to all who are really in need. You have, I suppose, the same weekly allowance from the parish which other people of your age, and under the like circumstances, receive?

*T. J.* Yes: I cannot deny that I have as much as any other; but still I have not enough to keep me from being half-starved. There is so much to be paid for lodgings, so much for firing, and so much for washing; how, then, is it likely that I can live on what remains out of my miserable allowance?

*J. D.* It is little enough, no doubt; and yet how many others there are receiving no more than yourself from the parish who are still tolerably comfortable? Had you happened to have had any children, or other relations, with whom you could have lodged, this weekly allowance would have been sufficient for your support; because they would not have required any payment for lodging you, and allowing you a seat by their fire-side. It is because you lodge with strangers that you find your allowance too scanty; but you have no reason to say, on this account, that people wish to starve you. That is entirely your own choice. You choose to live in the miserable way you describe rather than go into the union-house.



*T. J.* Yes ; and I would die in a ditch rather than be shut up there.

*J. D.* Well, Thomas, if that be your determination, you should at least avoid bringing false accusations against the parish. It offers you either a weekly allowance, on which you might be maintained amongst your relations, if they would take care of you ; or admission into the union-house, where everything is done which can reasonably be expected for the comfortable maintenance of all the aged inmates.\* There you would have both food, fire, and clothing provided. Surely, then, if you reject this offer, and choose the weekly allowance instead of it, you can have no reason to complain.

*T. J.* But the parish should allow me more, as I have to pay for my lodgings and other things.

*J. D.* The guardians cannot do it in your case without also increasing the allowance of others ; and if they were to increase all the weekly allowances to the amount which you desire, the parish would be unable to bear such a heavy expence.

*T. J.* Whether the parish can bear it or not, I know I've a right by law to be supported comfortably ; and the guardians are imposing upon me, and oppressing me, by not allowing me enough.

*J. D.* If you are entirely destitute of means, and incapable of work, you are certainly entitled to a maintenance from the parish ; but no law gives you the right to demand what you think sufficient for that purpose. The guardians determine what shall be the allowance of those who apply for relief ; and if particular circumstances render that allowance insufficient (as in your case), the applicant has the option of being comfortably supported in the union-house. If, then, as you declare, you are half-starved in consequence of choosing the weekly allowance rather than a maintenance in the union-house, you ought not, I repeat, to cast the blame upon others,

*T. J.* Well, James, I don't think you would like to be treated in this cruel and shameful way.

*J. D.* Had it been my misfortune to have come upon the parish, Thomas, I hope I should have received thankfully such an allowance as the guardians could have given me. And though I should have been very unwilling to have gone into the union-house, yet, if I could not have managed to live upon what was granted me, I would certainly rather enter the union-house than be half-starved.

*T. J.* Aye, James, it is easy to talk in this way. You would have thought and talked differently had you been in my place.

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\* The Editor's experience as a Poor Law guardian would lead him to speak generally favourable of the comforts of the Union workhouse, though he fears there may be cases of individual hardship, which may be justly open to censure.

*J. D.* I hope not, Thomas; I do not deny that it would have been a grievous thing to me, either to have lived on a weekly allowance from the parish, or to have been obliged to go into the union-house; yet, as it would have been my misfortune, not my fault, I trust that I should have become reconciled to my lot—yea, and through God's grace been able to bear it cheerfully and thankfully.

*T. J.* It is fine talking, James, when you have everything comfortable about you. The luck has been on your side; and as you have not suffered as I have, you do not feel for me.

*J. D.* Indeed, Thomas, you wrong me. I do feel for you; and the more so, because I know that your unhappy state of mind must always prevent you from being comfortable. You say, "the luck is mine." I would rather hear you say, that God has blessed my humble endeavours to bring up my family decently and creditably, and so lay up a moderate provision for old age.

*T. J.* Well, I've laid up nothing—not a sixpence; how could I, with such a family as I had about me?

*J. D.* You had not so very large a family, Thomas. You had only six children. God favoured you with health and strength for very many years; so that you could, and did, earn as large wages as any labourer in the parish. I do not see why you should not have laid up something against a time of need.

*T. J.* I might have done it if I had been as thoughtful as you, James; though I have often wondered how you could put money in the savings' bank, and pay into the club for an allowance in sickness, and a pension in old age, with your family of eight children.\* But it is no use to wish that I had been more careful—wishing won't help me; so here I am, at eighty years old, depending on the parish, and treated like a dog. I'll defy any man to say that he would be content to be used as I am.

*J. D.* I grieve to see you give way to such a spirit. How can you expect, Thomas, to have any happiness either in this world or in the next, when you thus yield to a discontented and murmuring disposition?

*T. J.* I tell you, James, that no man—no, not even a saint—could or would be content in so bad a situation as mine.

*J. D.* I have known people as old as you, and some of them who had been in a higher condition of life than you ever were, who were reduced by misfortune to a state of utter destitution. They were obliged to go into a union-house, for they had no relations or friends able or willing to support them. And they were not only contented, but thankful that the laws of their country had provided such a refuge for them

\* See the Tracts No. 248, pp. 18, 19; and No. 583, p. 45 on the Catalogue of the Christian Knowledge Society.

in their destitute condition. And this cheerful, contented disposition rendered them comfortable to the end of life, although their days were ended in a poor-house. But I had supposed that, as you regularly attended church, you would have learned both the duty and the advantage of contentment. You must have heard, again and again, that a Christian will be contented in that state of life into which God may have called him. If by misfortune he is fallen into difficulties and distress, he will patiently bear what he could not help; and if it is by his own imprudence or carelessness that he falls into want or trouble of any kind, he feels that he has no reason to complain; and he is thankful that things are not so bad as they might have been. By this resignation and submission to his lot, the burden becomes much lighter. He laments, indeed, that he has acted without care or consideration; but he does not increase his faults by murmuring at the punishment he has to endure. He knows that he has a Friend who cares for him, and who can, and will, if He sees that it will be for his good, remove the distress under which he is labouring. Thus his trust in God leads him to be content—yea, and joyful, even in tribulation. You say that no person could be content under your circumstances: and I allow that any one, who is destitute of religion, and, consequently, without a reliance on the promises of God, could hardly feel contented; but I am quite sure that a man, who is under the influence of true religion, would be content, were he in a far worse condition, as to worldly things, than you are.

*T. J.* Can you prove this, James—that is the point?

*J. D.* Yes, Thomas, I can easily prove it. You have heard of the sufferings of St. Paul. You have heard how he was persecuted, despised, forsaken, stoned nearly to death at one time, cruelly beaten with rods at other times, was often imprisoned, was shipwrecked, was a night and day in the deep, was “in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.” Now, I suppose you would think it impossible that St. Paul should be content, while suffering so many evils—evils which make all you have to bear light in comparison; but hear what the apostle says—“I have learned, in whatever state I am, therewith to be content.” (Phil. iv. 11).

*T. J.* Oh! but James, you forget that St. Paul was an apostle. That alters the case. He was better able to bear sufferings than I am.

*J. D.* St. Paul was of like nature and infirmities, and subject to the same wants as yourself. But here was the difference. He had the root of godliness in his heart. He looked up to his God with faith and hope under the heaviest trials; and therefore he was content. But there is another case. You have heard of poor Lazarus, dying with disease and hunger at the door of a rich man.

*T. J.* Yes; I often have thought of him, and how cruelly he was used. And do you think, James, that he was content while in that miserable state?

*J. D.* I am sure he was; for is it not afterwards said, that he was taken to Abraham's bosom—to a place of happiness beyond the grave? This shows that he must have been a religious man, for heaven is no place for those who are without godliness. And as he was a religious man, he was content in whatever state it might please his heavenly Father to allow him to be. Now, the same grace which made St. Paul content under all his trials and sufferings, and Lazarus patient and uncomplaining while in the most deplorable condition, is sufficient to make you content.

*T. J.* But if it is not given to me, how can I be otherwise than miserable? I cannot change my heart.

*J. D.* That is true. But there are some things which you can do. You can use the means which God has been pleased to appoint for the communication of his grace—you can pray to God—you can cry with the publican—"God be merciful to me, a sinner!" You can utter the prayer of David—"Give me a clean heart, O God, and renew a right spirit within me." You can strive to be patient and resigned in the condition wherein you find yourself, and to be silent, rather than employ your tongue in complaints and murmurs. You can try to prevent all discontented thoughts from entering and remaining in your mind. You can go to church, and pray that you may not only hear but practise the good instructions which are there given.

*T. J.* Yes, I can go to church; but what is the use of that?—can the parson change my heart?

*J. D.* Of course he cannot; but God may make him an instrument to turn you from darkness to light. It is declared that "faith cometh by hearing, and hearing by the word of God." If you will not go to hear the minister whom God hath set over you, how can you obtain faith? God can give it you in other ways; but he has promised to give it in the use of means, and you have no right to expect it, unless you do use the appointed means. As an old writer observes—"The Father could have brought the best robe himself, or sent his Son into the wardrobe; but he commands his servants, 'Bring forth the best robe and put it on him' (Luke xv. 22): wherein he did grace the means, and bring that into credit. The Lord will have his sons beholden to his servants for their glory. It is a bold truth, you should never wear that long garment of honour, unless it be brought and put on by the minister. He that can save you without us will not save you but by us. If our words have lost their power in men, they have lost their right of heaven." \*

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\* Rev. J. Adams, rector of St. Gregory's, London, 1633.

*T. J.* But I have faith, James ; I believe in the Bible. You don't suppose I'm a heathen, and never heard the Gospel ?

*J. D.* If you have faith, Thomas—true, living faith—the fruits will be seen. They who unfeignedly believe the Gospel will have godliness ; and contentment, I have already told you, is one of the fruits of godliness. You say that you believe in God's word ; but you should remember that, unless it is such a belief as should make you a meek, humble, resigned, and contented Christian, it is not worthy of the name of faith : it is a dead faith, and can do you no good. A man who is under the power of a lively, active faith, will not give way to discontent and murmuring.

*T. J.* I do not murmur against God, James : I complain of the want of charity that there is in the world. Would people allow me to be in this state if they had any charity ?

*J. D.* We are not to judge of others, Thomas, but to take heed to ourselves. Your remark respecting the uncharitableness of other persons shows a want of charity in your own heart. You cannot tell what others may feel towards you. They, perhaps, consider that you show an obstinate and rebellious spirit, by your continual murmuring at your lot. And the state in which you are is, after all, your own choice ; for you know that all your wants would be sufficiently relieved were you to go to the union-house. They may not, therefore, consider it right, even if they have alms to spare, to bestow them upon you, while you manifest such a disposition. But do you mean to say that none of your neighbours have been in the habit of assisting you ?

*T. J.* No, James, I don't mean to say that. You have often given me a trifle, as well as many a good dinner ; and our rector has now and then given me a shilling or two ; and the squire has sometimes made me a present ; and some others have been kind to me : but still they have done nothing for me worth mentioning ; so that I cannot help thinking, as well as saying, that there is little or no charity in the world.

*J. D.* Alas ! Thomas, the fault is not so much in the world as in your own heart. It is painful to me thus to speak to you, but it would be sinful to conceal the truth. Indeed, Thomas ; you are giving way to a state of mind which must make you miserable in both worlds. You accuse others of the want of charity, and seem unmindful of the benefits they have conferred upon you. But this is nothing in comparison of your sin in forgetting God, and not resigning yourself to his divine will, and meekly submitting to your lot. If you cannot live upon the allowance which the guardians have deemed it right to bestow upon you, it does not show a Christian spirit to say, "I will die in a ditch rather than go to the workhouse." A meek, humble disciple of Christ would say, "Since I have no other resource I will quietly submit to my lot, and endeavour to be contented with, and grateful for, the

provision which the law of my country has secured to persons under my destitute circumstances." Oh! Thomas, I am deeply grieved to see you in so dangerous a state. Did our blessed Saviour murmur when subjected to the most terrible sufferings? Did he not say, "Not my will, but thine be done," and resign himself to his heavenly Father's good pleasure? Now, if you have not somewhat of that Saviour's meek and patient disposition—if you have not the spirit, the humble, submissive, uncomplaining mind, that was in Christ—it is declared in God's word that you can be "none of his." (Rom. viii. 9; Phil. ii. 5-8). If you are not Christ's, think what must be your condition in another world!

*T. J.* Come, come, James, don't try to frighten me about such things—it's of no use. I know as much as you about the Bible. Don't suppose that God means to punish us poor afflicted creatures in another world. No, no: it is the rich, and the proud, and the unfeeling who will have to suffer hereafter. They have all the enjoyment of this world: they are "clothed in purple and fine linen," and live upon the labours of the poor, and "fare sumptuously every day." These are the people to bear God's wrath in another world. The poor have their sufferings here, and on this account they will be blessed when the rich are in torments. God will then make them amends for the trials and miseries they have endured on earth.

*J. D.* Thomas, you indeed astonish me! And are you really so ignorant of the way of salvation, after all you have heard at church for so many years? Can it be possible that you are so blind to the things which concern your everlasting peace, when the light of truth has been shining around you during so long a period? Alas! into what a fatal delusion are you fallen! And there is too much reason to fear that you are one of those unhappy persons of whom St. Paul speaks—"The god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." (2 Cor. xi. 2). You say that a merciful God will not punish the poor, since they have trials and sufferings enough in this world. Are not the poor, as well as the rich, sinners? If they be sinners, can they be saved in any other way than that which God himself hath appointed—namely, by faith in Jesus Christ? And must not that be a lively, sincere, active faith, purifying the heart, and bringing forth the fruits of humility, meekness, patience, long-suffering, godliness, charity, or love? If trials and afflictions could have saved either poor or rich, why should God have sent his beloved Son into the world to die for the sins of mankind? It was because nothing short of the blood of the incarnate Son of the Most High could make atonement for sin, and reconcile our guilty

race with their offended Creator. No pains, sufferings, or deaths, which man could undergo, would have been sufficient to waste away the iniquity of a world of transgressors. Nothing but a victim pure and spotless, like the Lamb of God, would satisfy eternal justice, and bring our guilty race within the reach of mercy. And yet you talk of poor sinners obtaining salvation through their own sufferings! Think, I entreat you, Thomas, how dangerous is the error into which you have fallen. There can be no heaven for those who expect to purchase it by their trials and sufferings; for they are relying upon themselves, rather than trusting to a Saviour's meritorious cross and passion. If this be your dependance, your hope is vain—you are still in your sins—you have no true faith in Jesus Christ; and without faith in him you can never obtain everlasting life.

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## Notices of Books.

*Cobbin's Descriptive New Testament.* Illustrated with Maps, and Engravings. London: W. Smith. 1845.

THIS is a truly delightful volume. It only requires to be known to be widely circulated. It is peculiarly suited for a birthday or teacher's present. The notes are judicious, and the pictorial illustrations in the highest style of the art. We trust the respected editor, and enterprising publisher, will be encouraged to complete the work they have so well begun, by the publication, in a similar form, of the Old Testament.

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*The Luther of the Nineteenth Century.* Translated from the German, by the Rev. ROBERT TAYLOR, M.A., &c. London: W. E. Painter. 1845.

THOSE who take an interest in the religious movement, now going on in Germany, will derive both pleasure and profit from a perusal of this small pamphlet.

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*Odes.* By the Author of "Jugurtha."  
*Jugurtha*, &c. London: W. E. Painter. 1845.

THESE two little poetic *brochures* display considerable taste.

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## Treasury.

THE salvation of man is as much the gift of God, and the work of Christ, as his life and being. Christ never comes into the soul unattended; he brings the Holy Spirit with him, and the Spirit his train of gifts and graces. Lay the foundation

in him, and leave it to him to raise God's building upon it. Christ obeyed and suffered for me, that his obedience and sufferings might be imputed to me ; and because no obedience or sufferings of mine could answer the demands of Divine justice, or be effectual to my purification. A maintainer of this opinion at the same time affirms, it is no argument for the presumption, impenitence, or lukewarmness of man ; but an essential and most efficacious principle of obedience, and a sacred bond of gratitude upon his soul, to do and suffer in his turn, according to the measure and capacity of a creature, and to press to every height of virtue, after the example of so kind a conductor, in obedience to the commands of so gracious a master, in confidence of the assistance of so powerful a Saviour, who died for him upon earth, intercedes for him, and succours him from heaven, and hath taken him into himself by a mysterious union, that he might accept him to the reward of his own spotless holiness. Faith does not consist in thinking that my sins are comparatively little, and therefore may be forgiven ; but in knowing that they are very great, and believing that though they are never so many and great, past or present, Christ's blood is above them all. Nothing but Christ's blood taking away, and, as it were, annihilating sin, can quiet an awakened conscience.—*Adams' Private Thoughts.*

And know this, Believer, to thy present comfort, that while thou hangest on God by faith, neither sin, earth, nor hell, can move thee. Christ will stick closer to thee than a brother, and he is above all enemies ; “with whom is no variableness nor shadow of turning.” “Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.” But who can set forth the joy in this fruition ? It is that which all the former lead to, and conclude in ; even the inconceivable complacency which the blessed feel, in seeing, knowing, loving, and being beloved of God. All Christ's ways of mercy tend to, and end in, the saints' joys. He wept, sorrowed, suffered, that they might rejoice ; he sendeth the Spirit to be their Comforter, he multiplies promises, he discovers their future happiness, *that their joy may be full.* And hath the Lord such a care of our comfort here ? O, what will that joy be, where the soul being perfectly prepared for joy, and joy prepared by Christ for the soul, it shall be our work, our business, eternally to rejoice ! And it is not *thy* joy only ; it is a mutual joy, as well as a mutual love. Is there joy in heaven at thy conversion, and will there be none at thy glorification ? Will not the angels welcome thee thither, and congratulate thy safe arrival ? Yea, it is the joy of Jesus Christ ; for now he hath the end of his undertaking, labour, suffering, dying, when we have our joys ; when he is



glorified in his saints, and admired in all them that believe ; when he sees of the travail of his soul, and is satisfied. In the mean time, walk carefully, watch constantly, and let God measure out to thee, in the present life, thy times and degrees of joy. The judgment ! Young and old, of all estates and nations, that ever were, from the creation to that day, must here come and receive their doom. O terrible, O joyful day ! Terrible to those that have forgotten the coming of their Lord ! Joyful to the saints whose waiting and hope was to see this day ! Now, every one must give an account of his stewardship ; every talent of time, health, wit, mercies, afflictions, means, warnings, must be reckoned for. The sins of youth, which the wicked had forgotten, and their secret sins, shall all be laid open before angels and men. They shall see the Lord Jesus whom they neglected, whose word they disobeyed, whose ministers they abused, whose servants they hated, now sitting to judge them. Their own consciences shall cry out against them, and call to their remembrance all their misdoings. Which way will the wretched sinner look ? Who can conceive the terrible thoughts of his heart ? Now the world cannot help him : his old companions cannot. Time was, sinner, when Christ would and thou wouldst not ; now, fain wouldst thou, and he will not. All in vain to “cry to the mountains and rocks, fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb.” “I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead, at his appearing and his kingdom,” that thou set thyself to ponder on these things.  
—*Baxter's Saints' Everlasting Rest.*

#### THE WAY TO PURIFY THE CHURCH.

How soon, O how soon might the Church be perfect, even without spot or wrinkle, if publique authority would but at length say Amen unto the holy and devout requests of these godly brethren, who as yet, with out-stretched necks, groan in the pangs of their zeal to see the houses of bishops rifled, and their so long desired livings gloriously divided among the righteous. But there is an impediment, a let, which somewhat hindreth those good men's prayers from taking effect : they in whose hands the sovereignty of power and dominion over the Church doth rest, are persuaded there is a God ; for undoubtedly either the name of Godhead is but a feigned thing, or if in heaven there be a God, the sacrilegious intention of church-robbers, which lurketh under the plausible name of reformation, is in his sight a thousand times more hateful than the plain professed malice of those very miscreants who threw their vomit in the open face of our blessed Saviour.—*Hooker.*

THE  
**CHURCHMAN'S MAGAZINE**  
AND  
VILLAGE CHURCHMAN.

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NEW SERIES.]

OCTOBER, 1845.

[PRICE 3d.

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**New Shoreham Church.**

NEW SHOREHAM, a sea-port, well known from its proximity to Brighton, being situated about six miles to the west of that watering-place, is a borough, market town, and parish. It has risen into importance on the ruins of Old Shoreham. The living is a discharged vicarage annexed to Old Shoreham, in the archdeaconry of Lewes and diocese of Chichester : valued in the king's books at 6*l.* 1*s.* 8*d.* ; annual value in the Parliamentary records 100*l.* Patron, Magdalene College, Oxford.

The church, dedicated to St. Mary, is an extremely interesting specimen of Norman architecture. At present only the choir is fitted up and appropriated to divine worship, the nave having been entirely destroyed ; but ruins of old walls still mark the boundaries of the western front. It was originally cruciform, and one of the largest in the neighbourhood,

and perhaps the most elegant—the architectural details within being still remarkable for their richness and diversity.

(This church was originally collegiate. There was formerly in this place a priory of Carmelite or White Friars, and also an hospital.

## ONE MAIN CAUSE OF INFIDELITY CONSIDERED.

Putting out of view the spiritual cause to which the Christian will undoubtedly be compelled to refer all blindness and hardness of heart, let us consider, by the light of instructed reason, at least one very striking cause of infidelity. We know that there are many such; but that to which we would at this time direct the attention of our readers is one so general and influential that it deserves particular notice, more especially as we are not aware of its being insisted on so much as its importance demands: we mean *a confounding the objects of faith with the objects of reason.*

### THE CASE FOR.

A man opens the Bible and reads—“And the Lord opened the mouth of the ass, and he said unto Balaam, What have I done unto thee, that thou hast smitten me these three times? And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in my hand, for now would I kill thee. And the ass said unto Balaam, Am I not thine ass?”

Again he opens and reads—“And when he (Samson) came unto Lehi the Philistines shouted against him; and the Spirit of the Lord came mightily upon him; and the cords that were upon his arms became as flax that was burnt with fire, and his bonds loosed from off his hands. And he found a new jawbone of an ass, and put forth his hand and took it, and slew a thousand men therewith.” And Samson said, With the jawbone of an ass, hence upon heaps, with the jawbone of an ass have I slain a thousand men.”

He reads the passages, and he says—“Did any one ever hear such a story? Sure it is not likely that a man should slay a thousand men with the jawbone of an ass. And then as to the other tale about Balaam’s ass talking to him, that is still more improbable. Why, I have an ass at home which I have beaten and maltreated again and again, and it never spoke to me. Shall I believe such a thing as this? No, I have too much sense to do so!” Now here is the mistake we allude to: he applies reason to judge of that which is only a matter of faith. The Bible does not say that the ass spoke of its own power, but “the Lord opened its mouth.” It does not say that Samson with this weapon did execution in his

own strength, but "the Spirit of the Lord came mightily upon him," and then he slew his thousand men; and the same cause, and with a manner instrument, could have "subdued ten thousand under him." Is anything too hard for the Lord, whose power is infinite?—who speaks a word, and it is done—who commands, and it stands fast?

AN IMPORTANT CAUTION.

Reader, beware of making your own experience the measure of probability. Things may be possible—nay, certain, which it would be utterly beyond your power to accomplish. The priests of old brought Galileo to the stake because he said the earth went round the sun—yet Galileo was right. Suppose a learned philosopher told a simple man that he could measure a mountain in the moon—or the distance of the planets from the sun, or estimate the weight of the sun himself—that he could determine the time of the appearance of a comet hundreds of years before its arrival—and, in fact, all the important movements of the heavenly bodies. These things are all possible; yet they appear quite beyond the reach of our powers, as they are totally at variance with our ordinary experience. "Whoever saw a pair of scales that could weigh the sun, or took a journey to the moon, or from thence to the stars, that he should know such things as these?" The man who should talk thus would talk foolishly; yet not a whit more foolishly than they do who would make reason and experience, and their limited powers, the standard to judge of Scriptural truths, which were never intended to be measured by these rules. The man who would wish to judge of the truth of Sir Isaac Newton's conclusions, must read his proofs—must struggle through his demonstrations—must weigh the soundness of the premises on which his deductions are fairly drawn; and if he finds that all is right, he must yield to the force of truth, however startling and astonishing that truth may be. But if the reasoning powers of the enquirer be not sufficiently strong, nor well exercised to carry him through the tedious arguments of the philosopher, what is he to do? Why, in that case he will be fain to trust to the honesty of some ingenuous friend who can take the trouble of examining for him, and who will inform him of the result of his investigation. Now it is just so in religion.

THE PROVINCE OF REASON.

*The province of reason is to investigate the evidences of religion.* Here the utmost severity may be exercised. An unbroken chain of evidence—every link of which is proof against fair objection—shows that the apostles and evangelists wrote the Gospels and were assured of the truth of their contents. This makes us certain that Jesus Christ came down from heaven to lead us into all truth—that he lived

and wrought miracles, and attested the truth of Scripture—and died, and rose again from the dead : therefore, *the Bible is the word of God*. Mark then, reader, the business of reason is to judge of the evidences for religion—to prove, in fact, that the Bible is the word of God.

#### THE PROVINCE OF FAITH.

Having proved this—having discovered by reason that all Scripture is given by inspiration of God, I take up the book with reverence and awe—I read its contents—and *I believe* them, however apparently improbable—however removed from my ordinary experience ; because I have proved them to be, and am convinced that they are, the word of the living God. *This is the province of faith*. When God tells me a fact, shall I doubt of it? Shall I hesitate—shall I scruple to believe it to be true? Shall I be so bold as to say—“Lord, thou dost tell it to me, but it seems improbable—it disagrees with my experience. I could not do it; my reason cannot fathom it?” The reason of a blind worm!—the power of a moth!—the experience of a butterfly!

This view shows us the extreme impropriety of allowing reason to intrude into the province of faith. Yet we must not confine the exercise of reason altogether to the evidences for religion : reason is likewise obliged to determine the sense of Scripture. In this it is legitimately employed. The more diligently we engage ourselves in this field of labour, the more richly it will reward us. The mines of divine wisdom, contained in the Bible, are not half explored. Our constant prayer should be that of David :—“Open thou mine eyes, that I may behold wondrous things out of thy law.”

### Bible Notes.

#### NO. X.—ON THE DWELLINGS OF THE JEWS.

THE earliest dwellings of mankind, after they began to multiply, are supposed to have been CAVES ; thus, Lot and his daughters abode in a cave after the destruction of Sodom ; and both ancient and modern writers attest that, in some parts of the East, caves have been employed for the purposes of habitation. In succeeding ages they abode in tents (Gen. xviii. 4), and in process of time houses were erected—those of the rich being formed of stone or bricks, and those of the poor of wood, or more frequently of mud ; the latter a material ill calculated to resist the effects of the impetuous torrents that descended from the mountains of Palestine. Our Lord seems to have alluded to these in Matt. vii. 26-27.

—The roofs of the houses of the Jews were flat, and covered with earth, spread evenly along, and rolled very hard, to exclude the rain; but upon this surface grass and weeds grew freely, to which there is an evident allusion in Ps. cxxix. 6, and Isa. xxxvii. 27. These roofs were surrounded by a wall, breast high, to prevent persons falling over—(see Deut. xxii. 8). It was this parapet or battlement which the men demolished, in order to let the paralytic down into the court of the house (Mark ii. 4; Luke v. 19). The back part of the house was allotted to the women.

The furniture of the houses was very simple. Instead of chairs, the Jews sat on mats or skins; and the same articles, on which they laid a mattress, served them instead of bedsteads, while their upper garment served them for a covering (Exod. xxii. 25-26; Deut. xxiv. 12). This circumstance will explain Matt. ix. 6. On sofas the Jews sat or reclined at table, (Amos. vi. 4; Luke vii. 36-38), resting on their side, with their heads towards the table, so that their feet were accessible to one who came behind the couch.

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## **The Allotment System.**

NO. VII.

CHEAP FOOD AND GOOD WAGES.

[*From the Labourers' Friend Magazine.*]

THE following extraordinary instance of what may be accomplished by spade husbandry has been furnished by a correspondent, who took the particulars himself from Samuel Bridge, in the presence of another gentleman, steward to a nobleman; and we have his authority for saying that he will be happy to answer any enquiries our friends may wish to make on the statement he has given.

Samuel Bridge, of Stock-green, near Feckenham, in the county of Worcester, has occupied four acres of very inferior stiff clay land, on the Blue Lias, for twenty-seven years. He grows two acres of wheat, and two acres of potatoes every year, and sells all his produce—even his wheat straw. The stubble from the wheat and the tops from the potatoes, serve to bed down his pigs; and the manure from this source, and from his privy, is all that he gets for the use of his farm.

The crops obtained are not at all extraordinary for the results of spade husbandry; but it is very extraordinary that such crops with so little manure, and from bad land, could have been obtained for a quarter of a century together; and, coupling the duration of the operation with the quality of the land, it must be admitted that nothing more is needed to prove

the superiority of the spade system over the plough system; for, although the same crops are obtainable by the plough on good land, it is quite certain that the plough would fail to compete with the spade on equal qualities of soil.

The produce obtained on the average of a quarter of a century, by this exemplary man, is twelve tons of potatoes per acre, and forty bushels of wheat per acre, and the following account may be taken as a close approximation to the truth.

|                                                                                  |       |      |
|----------------------------------------------------------------------------------|-------|------|
| Sold annually,                                                                   |       |      |
| 24 Tons of potatoes, at 2 <i>l</i> . 10 <i>s</i> . per ton .....                 | £60   | 0 0  |
| 30 Bushels of wheat, at 7 <i>s</i> . .....                                       | 28    | 0 0  |
| 4 tons wheat straw, at 50 <i>s</i> . .....                                       | 10    | 0 0  |
|                                                                                  | <hr/> |      |
| Deduct as under—                                                                 | £38   | 0 0  |
| Manual wages at 4 <i>l</i> . 6 <i>s</i> . 4 <i>d</i> . per acre                  |       |      |
| per annum .....                                                                  | £17   | 5 4  |
| Seed potatoes for two acres .....                                                | 5     | 0 0  |
| Four bushels seed wheat (being dib-<br>bled), at 7 <i>s</i> . 6 <i>d</i> . ..... | 1     | 10 0 |
|                                                                                  | <hr/> |      |
|                                                                                  | 23    | 15 4 |

Subject to rent and parochial payments ..... £74 4 8

It may be safely stated that the average of all the land in England, under cultivation, does not yield 5*l*. per acre gross produce; and also that 20*s*. per acre, per annum, is more than is paid in manual wages: whereas in this case, off very inferior land, above 20*l*. per acre gross produce is obtained, and 4*l*. 6*s*. 4*d*.\* per acre, per annum, paid in manual wages; or, in other words, you get by the spade, on small allotments, near six times as much produce, and employ four times as many people as by the plough.

It is only necessary to add that this useful member of society has bought his four acres of land many years since, and paid for it out of his savings. He has also built himself a comfortable cottage and out-buildings thereon, and is the owner of considerable property besides.

It should be mentioned also that, during two years of the period of twenty-seven years, Samuel Bridge got his land ploughed gratis by his neighbours; but found the injury so great by the treading of the horses that he reverted to the spade, and says it answers his purpose better to pay for digging than to have it ploughed gratis.

In the face of all this, what becomes of the allegation, that England can neither employ nor maintain her population?

\* Each operation is estimated by measure, and therefore all Samuel Bridge's own labour is included in this sum, at the rate he pays the others.

## RELIGION NOT A SPECULATIVE BELIEF, BUT A MOVING PRINCIPLE.

WHEN our belief in the truth of revelation has been rationally and satisfactorily established, it is our duty not to rest satisfied with a bare historical persuasion of its authenticity, but to show the reality of our faith by the purity of our lives and conversation. Our own unassisted efforts, indeed, can neither create the principle, nor bring to maturity the fruits of holiness. Of ourselves, we are not able even to think a good thought, much less to perform a good action. We may, perhaps, attain to a bare belief in the truth of Scripture, as we do to that of any fact recorded in profane history, solely by exercising our reason; but a true Christian faith proceeds from God alone—from Him who is the author of every good and of every perfect gift.

Nor is this doctrine less agreeable to plain matter of fact, than to the inspired word of God. However some may arrogantly boast of their natural tendency to virtue and their aversion from vice, he, that has the least knowledge of his own heart, will confess that he finds within it a bitter root of sin, which struggles against every good resolution, and which resists every divine precept. This internal malady affords a constant subject of grief even to the very best of men: but, in the unreclaimed and impenitent, it rages with a tenfold fury, and urges them not unfrequently to a presumptuous rejection of Scripture itself. Hence we find that infidelity is usually the offspring, not so much of an enlightened understanding, as of a depraved heart. The precepts of revealed religion, not its mysteries, are the true causes of unbelief. If Scripture be the word of God, the profligate are condemned to everlasting torments: if it be an imposture, the danger is removed, and the pleasures of sin may be pursued without interruption. What the heart wishes to be false the head strives to disbelieve; and the inspired volume is rejected, not because the evidences of its credibility have been insufficient, but because it denounces eternal perdition to the whoremonger and the adulterer, the drunkard and the sensualist.

As the affections are the principal seat of infidelity, so Christian faith, as contradistinguished from bare speculative belief, is situated in the heart rather than in the head. It consists, not merely in an acknowledgment of the authenticity of Scripture, but in an unreserved obedience to its precepts, in a cordial submission to its authority, and in an unwearied reliance upon the merits of Jesus Christ. To rest satisfied with any inferior degree of conviction is to labour under a most dreadful delusion, and madly to build the hope of salvation, not upon the faith of a Christian, but upon the



belief of a demon. Some, indeed, may vainly please themselves with I know not what undefined notion of the mercy of God; but the page of Scripture holds a very different language, and repeatedly declares that, to the impenitent and wilfully deluded, no mercy whatsoever will be extended, but that a cup of inexorable wrath and unallayed indignation will be their eternal portion.

On these grounds we are warned in the sacred volume against an evil *heart* of unbelief; and it requires no great labour to prove that a conviction of the understanding is of little avail, unless the affections be at the same time thoroughly reformed. To God alone we must undoubtedly leave the conversion of the heart, for without the prevenient grace of His Holy Spirit vain will be the endeavours of man; but, as a deep conviction of the truth of Scripture is a necessary prerequisite to this conversion, the subject which has been discussed is by no means devoid of importance to the interests of Christianity.

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#### A PORTION OF USEFUL TEXTS SERVICEABLY CONSIDERED.

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Matt. v. 9.—“*But in vain do they worship me, teaching for doctrines the commandments of men.*”

1. This refers to that which transgresses the commandments of God (v. 3), and makes them of no effect (v. 6). If it can be proved that our Church rules do thus, then are they as reprehensible as those of the Jews to which our Lord adverts: but, if not, then is it a satisfaction that their basis is not merely the word of man, but the word of God.

2. We teach not traditions, as they of yore did, for doctrines, as equally binding with the commands of Jehovah. The very nature of all things that are of man, or by man, is sufficient to show how they should be treated: and our holy Church has regarded this. The fact is, first men dislike the rules—then they gainsay and resist them. We cannot disapprove of them when they are according to Scripture and ancient practice; and we would fain know whether there is not often some selfish or self-willed motive at work when edification and improvement are talked about.

Many must be convinced, though unwilling to admit it, that “we must take away not only ceremonies, but also the sacraments, before the Quaker will join with us; we must take away not only ceremonies, but also infant baptism, before the Anabaptist will join with us; we must take away not only ceremonies, but also the whole order of bishops”

(that order in whose favour a Presbyterian divine in the long rebellion testified), "before the Presbyterian and Independent will join with us."

Col. ii. 18, 23.—"*Let no man beguile you of your reward, in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind.*"

"*Which things have, indeed, a show of wisdom, in will-worship, and humility, and neglecting of the body, not in any honour to the satisfying of the flesh.*"

The rites of our Church have been characterized as will-worship; whereas, looking at the context, we see that worshipping of angels, as heretically practised, was truly and properly the worship objected to. Our worship of God, however voluntary, does not resemble this.

The duty of obedience it is that is primarily concerned; and this, as regards God and man, need have no impediment from any such source as what has been interpreted of the will-worship, &c., before us.

1 Thess. v. 19.—"*Quench not the Spirit.*"

Upon this ground forms of prayer have been complained of, as restraining the exercise of spiritual power: yet it by no means follows that this is necessarily the case. Both minister and people have much to think of whilst they pray; but this they can do without undue impediment from forms. We find them plainly recorded in Scripture; and our Lord himself gave memorable example of the nature and design of them. They are, in truth, rather an assistance than otherwise; we fear there can be but little true devotion where they are looked upon as an hindrance.

Extempore prayer may or may not be devotional, and may vary according to the talents and disposition of him who offers it. And who can thus tell what will be prayed for? It may be suitable for some particular cases, where the Church has not instructed otherwise; but, as a general rule, it is not to be depended on.

"Praying without form, or extempore (says Dr. Wells), was brought up by one Commin, a Popish friar, in order to draw off the people from liking the common prayer, and so to promote the ends of Popery; for which he was amply rewarded by the Pope."

Mark vi. 9.—"*After this manner*"—or so, or thus, which is equivalent to (Luke xi. 3.)—"When ye pray, say."

The Lord's prayer is not a mere direction, but a form; which is the more remarkable when we view it as containing prayers to which the Jews were accustomed in the synagogue. Now, it is very needful to beware of a taste for novelty in prayers. Remember the Lord looketh to the heart.

Our Lord's practice—(Mark xiv. 19., comp. Matt. xxvi.

44.)—is very striking ; and is amply sufficient to show what is acceptable to God, and may justly be acceptable to man.

Gal. iv. 10.—“ *Ye observe days, and months, and times, and years.*”

Col. ii. 16.—“ *Let no man therefore judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the Sabbath-days.*”

The Galatians were not to proceed upon a legal or Jewish principle. Still (Acts xviii. 21) if not wrong, even such might be regarded.

So as to the Colossians—Jewish holidays were to be kept or not, according to the injunction of Christ and the Church from him.

Fast and thanksgiving days, be it remembered, are observed by those who object to our customs. So that it cannot well be from a solid dislike as that our days are viewed as inconvenient.

1 Peter v. 3.—“ *Neither as being lords over God’s heritage.*”

Objectors should here call to mind that it is not as bishops, but as peers, that the term “lord bishop,” of which they are so jealous, applies. Our adversaries, therefore, cannot make out the pride of heart and intention they could wish ; but have need to mark the civil degree appropriately as well as the ecclesiastical one. The fact is, that this is frequently a pretence for finding fault with a Church which they, who do so, cannot, with all their projects, better : to judge from their own procedures—to observe their *beau idéal*—it would appear rather *vice versâ*.

Phil. i. 1.—“ *Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons.*”

1 Tim. iii. 1.—“ *This is a true saying, If a man desire the office of a bishop, he desireth a good work.*”

It may be that presbyters are similarly termed to bishops ; but it does not follow that this office is the same. As early as the commencement of the second century the expression “Bishop” had a more exclusive application. Indeed, from the very first, after the apostles, the appointment itself, and the state of affairs, show the nature and properties of episcopal order and jurisdiction.

Gal. v. 1.—“ *The liberty wherewith Christ has made us free.*” This is clearly as to the ceremonial law.—(Heb. xiii. 17.)

1 Thes. v. 21.—“ *Prove all things.*”

This plainly shows that it cannot be an experiment that is intended, or anything of the kind. To hold fast that which is good is the recommendation given, and the course suggested in connection with this requires no long comment.

Rom. xiv. 23.—“ *Whatsoever is not of faith is sin.*”

Now this does not teach that, because a person does not choose to believe, he is justified in not doing so ; or, if a person acts against what some call faith, it is sin.

It is easy enough to take up a persuasion—not so easy to show that a person may do just as he pleases, or as suits his convenience.

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## ON GOVERNMENT—ITS FORMS.

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SCRIPTURE prescribes no particular form of government—it prepares men to be happy under any form. It would appear that the form of government greatly depends upon the moral condition of the people. If a people be a good Christian people, they will bear a degree of liberty which, if allowed to a vicious people, would destroy the happiness of society. In discussing this subject, we shall shun the rock which so many split on, to wit, plausible maxims.

### PRELIMINARY REMARKS—THE END AND PERFECTION OF GOVERNMENT.

Be it remembered that government is a remedy against the effects of human depravity. Its object is to regulate and improve society—to “punish evildoers and reward those who do well.” Therefore, it may be considered as having attained perfection when it effectually accomplishes those objects for the present, and, as far as possible, secures their accomplishment for the future. It should restrain the evil without trammelling the freedom of the good. The greatest possible freedom is enjoyed when every man can do what is right without suffering for it. To require to be allowed to do what is wrong (*i. e.*, in this connexion, injurious to society) without restraint, is to require that society should be a den of thieves. Scripture, and reason in subjection to Scripture, are the prime rules of what is wrong ; but it is generally determined in a Christian state by the laws.

### THE BUSINESS OF GOVERNMENT.

The difficulties of government will be exactly proportional to the prevailing wickedness.

There are two sorts of evils against which the members of a state require protection. 1. The violence of bad men at home. 2. The attacks of foreign foes. We may say that both these evils will be lessened by the wisdom of the government. It was the happiness of Israel, in the time of Solomon, that “every man dwelt safely under his vine and under his fig-tree,” and “there was eating and drinking and making merry.” As long as Solomon continued faithful, none dared to rise against him. In the time of Jehosaphat, the “fear of the Lord fell upon all the nations round about, so that they

made no war upon Jehosaphat." Both these princes were despots; the form of government was therefore the least desirable of all, yet the people were happy, prosperous, and contented. It is plain then that national happiness does not depend on the form of government, and that they are foolish and shortsighted who anticipate vast advantages in certain favourite changes which they propose. The Jewish state was a republic under Joshua—the people were happy. It was a republic under the latter judges—the people were miserable. The difference is easily accounted for; in the former instance they were faithful—in the latter godless and corrupted.

#### TWO GREAT DUTIES IN GOVERNMENT.

In order to accomplish its end, the duties of government are twofold. 1. The making of laws. 2. The execution of them.

The power which makes the laws is called the legislative power. The power which executes them is called the executive. God says—"where no counsel is, the people fall; but in the multitude of counsellors there is safety." And again—"without counsel, purposes are disappointed; but in the multitude of counsellors they are established." It would seem desirable, therefore, that the rules or laws which govern society should be deliberated on—that is, that the legislature should consist of a number of persons in deliberation. It has consequently been so in very many states.

Again: since a prompt execution of what is decided on is most desirable, and since to prompt execution the energy of a single mind is almost necessary, it would appear that the execution of the laws should be committed to one man—that is, that the executive power should be lodged in an individual. This was so in the Israelitish republic under Joshua. The course of conduct which the people were to observe was pointed out by God—Joshua was to cause it to be accomplished.

#### THERE IS NO POWER BUT OF GOD.

However, as there is no power but of God, and since God can lodge power where he chooses, no general rules can be certainly acted on in constituting a government. If a people fly in the face of God, and imagine that they can do what they like without regard to him, in all likelihood they will be made mournfully to feel their weakness. If, on the other hand, in due subjection to His will, they aim at acting in obedience to his commandments, they may expect a peculiar blessing and great advantages.

#### THREE SIMPLE FORMS OF GOVERNMENT.

The forms of government which most prevailed in the world in old times were three—

1. Monarchy: Where the power was lodged in an individual.

2. **Aristocracy** : Where the power was lodged in the hands of a council selected from the chief citizens.

3. **Democracy** : Where the power resided in the whole body of the people. So that laws were passed and magistrates appointed by the vote of the majority of householders.

We shall say a few words on each of these forms.

1. **MONARCHY—ITS ADVANTAGES.**—The monarchical form of government has prevailed much more than either of the others. We may be sure, therefore, notwithstanding all the modern talk against kings, that monarchy is not altogether unsuited to accomplish the purposes of government ; indeed, nature itself seems to teach us so. Bees and ants, and several other creatures, seem to be under the government of monarchs, if we may so call them.

If the head of the government in a monarchy be a good man, "he can promptly, and in all places, form good laws and execute them. The terror of his name, and the indisputability of his decisions, will repress the boldness of evildoers at home, and strike foreign enemies with awe. His own interests are suspended upon the happiness of his people—he is personally concerned in their prosperity."

**ITS DISADVANTAGES.**

But the monarch may be neither a wise or good man ; and if so, the evils of this form of government are plain. A bad king "will not be touched with any care for his subjects—he will give them up to the ambition or avarice of wicked ministers—he will be cruel and unjust—he will unnecessarily embroil the nation in foreign wars—he will squander the resources of the state in luxury or extravagance, or lay oppressive burdens on the people to increase his private wealth—he will be proud and insolent—and, in a word, possess all the characters of a wicked prince."

**THE STATE OF SOCIETY TO WHICH DESPOTISM IS  
NATURAL.**

Absolute monarchy is the form of government which seems natural to a very depraved state of society in which men will not be ruled by reason. From this state of things it sprung in Israel, and in the Roman empire, and we may say in France under Napoleon. The only sure source of the power of the monarch, in such a state of society, is his individual talents, or the favour of providence (which the world calls good fortune)—these are conferred by God.

2. **ARISTOCRACY** is the government of the great. Superior property and intelligence are the acknowledged sources of the power of an aristocracy. If *they* be wise and good, and the body of the people be humble and contented, all may be happy under this form of government ; but if pride, and rapacity, and faction prevail, here also the state will be miserable.

3. DEMOCRACY is the government of the people at large—it implies an acknowledgment that all, rich and poor, possess equal rights. In a pure democracy, all are allowed an equal share in establishing the laws by which the state is governed. We can easily *conceive* a people so wise and good that they would enact excellent laws and obey them, and thus live very happily in a democracy; but such a people has never existed in this world. All the democracies that history has given us an account of have been distinguished for anarchy, confusion, and weakness.

In both these forms of government, the first place in the state being undetermined, will tempt ambitious men to aim at obtaining it. The state is liable to be torn by party and faction. Instead of a regular succession of monarchs, there will be a succession of demagogues—petty tyrants—who will aim at advancing their individual interests, and those of their supporters, at the expense, particularly of their opponents, but in general of the state itself: hence will result national weakness, and at last ruin. Pre-eminent talent in a democracy or aristocracy is sure to carry its possessor to the first place, and to bring the people into subjection to it. Solon, who designed the constitution of Athens, the most celebrated democracy in ancient times, was so convinced of this evil, that he enacted a most tyrannical law to counteract it. The law was, that if any man gave occasion to the people to fear that his talents and virtue *might* be dangerous to liberty, they might banish him from the country by a majority of votes, without any cause being assigned for it.

We may state that neither an aristocracy nor a democracy is calculated for a state which is brought into peril, either by great intestine disorder, or by the hostile attacks of enemies. To meet either of these emergencies, the unity of purpose and the energy of action, which are the character of a single mind, seem absolutely necessary. Hence, in the Roman republic, in times of great danger, the people thought it wise to appoint a dictator, to whom there was entrusted the most absolute power.

#### SOME DEDUCTIONS FROM THE ABOVE TRUTHS.

On the whole, then, it appears that, if men act as they ought, there are advantages—

1. In a monarchy—it gives energy to national acts.
2. In an aristocracy—it gives security to property.
3. In a democracy—it will enforce attention to the poor.

And, if men do not act as they ought, there are disadvantages in all the three forms.

1. A corrupt monarch will disregard the rights of rich and poor.
2. A corrupt aristocracy will disregard the rights of the poor.
3. A corrupt democracy will disregard the rights of the rich.

A form of government, then, which would guard against the evils and combine the advantages of each of these forms, would appear to be the very height of perfection. Such we think to be the form of government under which we have the happiness to live.

THE WAY IN WHICH BRITISH LIBERTY WAS ESTABLISHED.

It may be allowed at once that the British constitution has attained to its present perfection by a series of limitations, wisely put upon a throne that was originally despotic. The British people, according to their light, fearing God, in the main, instead of rebelling against their princes, which would have displeased God, took advantage of circumstances which he threw into their hands, and patiently, and wisely, and gradually, and with characteristic moderation, established their liberty. We shall not therefore put this ancient country, old England, on a level with some infant states, on whom she has breathed the spirit, and to whom she hath taught the form of liberty. The British constitution was not the work of a day—it was not constructed by a national convention—it was not built on a model which existed in splendour before it was thought of—it is not a copy, but an original; but, though it be so, it will appear, if examined in the light of reason and common sense, to be a glorious constitution and well deserving of the admiration of the world.

A WORD TO THE "PHILOSOPHERS."

And here we beg to drop a word into the ear of the Tom-painists, who ask with so much triumph, "Where is our boasted constitution—produce it on parchment—let us see it, and read it, and handle it, and be able to refer to it as to a political bible—you cannot do this? Then there is no constitution! It cannot be brought forward and exhibited to public inspection; because the constitution is not. No person has ever seen, felt, or read, what is amusingly dubbed the British constitution, because it exists only in the imagination of ——— lawyers." It is really a sad task to be obliged to put down, with ink and pen, the deplorable absurdity of the "brutish men," who affect to enlighten the age with their "knowledge." So then we have no constitution, because it is not written on parchment, in the shape of a "political bible!" What a wise discovery! He might as well say that honest Giles Joker had not his belly full of plum-pudding, because his respectable grandmother had not a written receipt for compounding the ingredients of the one which he devoured. So we have no constitution in Great Britain—all England has lain under a mistake for hundreds of years! What a likely story!—that England, who has taught the world the nature of rational liberty, and showed to all mankind, in her own case, the model of a constitution, which all have been unsuccessfully at-



tempting to copy—what a very likely story, that she should have no constitution! Who gave Tom Paine leave to define the word constitution? What did he know about the matter? A person whose ignorance is apparent in every page of his presumptuous, rebellious, infidel, and blasphemous writings. We tell Tom Paine, and the whole tribe of those whom he leads by the nose, that we *have* a constitution. And if they would desire to know where it is, let them know that there is not a statute of the written law, and not a precedent of the common law which defines the powers of the magistrate, and establishes the liberty of the subject, that is not an article in the glorious constitution of old England. And every man who knows his own rights, and what are not the rights of his rulers, is sufficiently instructed in the same. But perhaps they want a “parchment constitution:” then let them copy out this sentence on parchment and “pocket” it; and, although it is not a constitution, it will answer all the purposes of one—“It is the privilege of every British man to do what is right—and it is not the privilege of any man, nor set of men, to dare to molest him causelessly, with impunity.” This is true, and where this is true, there is enjoyed the greatest possible amount of political liberty. This is as much of the constitution as it is in general necessary to know. May we be defended and protected from those whose abominable principles are calculated to bring our constitution, and all our liberties, into danger!

## Village Dialogues.

### NO. VIII.—ABILITY AND AUTHORITY.

JOHN HEWSON, the clerk of W— church, in the county of S—, met a Dissenting teacher, one stormy evening, where two roads met, both leading to the town of E—. Living in the same village, and a little acquainted with each other, they respectfully asked the usual question, “How do you do?” and entered into conversation, the substance of which I will lay before the reader. And, to understand it better, let me state that the parish clerk was an old man, nearly “threescore years and ten,” whilst his neighbour had scarcely reached one-third of that age. This circumstance may account for some of the expressions used in the following dialogue.

William Lambert (for such was the young man’s name), asked John Hewson—What has caused you to turn out of your warm cottage on such a rainy, cold, boisterous night as this, to begin a journey over this common?

John Hewson said—I never mind wind and rain when I am on duty. I am going to C—, for the curate; for we want his

help to-morrow at W— church, to inter the body of James Thompson, of whose death I dare say you have heard.

W. L. Pray where is Mr. G—, the vicar? Why does not he bury the corpse, for he is always at home? Is he ill? Though I do not go to church, yet I highly respect Mr. G—, for his good character, and especially his kindness to the poor.

J. H. Mr. G— is not at home; he is at A—, visiting his brother-in-law, who, we fear, is at the point of death. You, perhaps, know that the curate of E— is the nearest clergyman to us, and that he is always ready to assist Mr. G—, though he has a great deal of duty in such a populous town as E—. Mr. G—, in return, always shows the same kindness, when wanted. Our clergy are always very willing to officiate for each other in such cases.

W. L. "Exchange is no robbery," as they say; but I wonder what necessity is there for you, at your time of life, to go six miles, in such weather, to fetch a clergyman? Would not to-morrow do as well, in the morning, when perhaps it may be fine weather?

J. H. The Scripture tells us "not to boast of to-morrow." What we can do to-day must not be deferred till to-morrow. Besides, I do not like to lose the work of to-morrow forenoon; for though I could spare the wages, yet I wish to get all I can, diligently and honestly, that I may have the more to give to some charitable object. Nor should I forget that the curate of E—'s convenience must be consulted. By going to-night I am more likely to find him at home; so that he may arrange his duties at home, and contrive the time to serve us at W—. People do not consider, as they ought, what the clergy have to do. They think too often that a parson's life is a very easy, if not an idle, one; whereas I am able to tell you that their studies and labours, who are parish ministers, are very hard.

W. L. But why cannot any good man, especially yourself, bury the corpse, in the unavoidable absence of the minister? You could read the service over him as well as Mr. G—, or the curate of E—. We do not scruple to do such offices when our ministers are away. We Dissenters are not so *tight-laced* as to think that a priest must always officiate.

J. H. As for the mere *ability* to read the burial service, I believe that every man in the parish of W— would allow that I possess it, though not equally with dear Mr. G—, our learned and pious vicar; but I have not the *authority* to do it.

W. L. Is that of any material consequence? Cannot you lay aside such Church notions, and do as we Dissenters do? You can assume an *authority* when an urgent case requires it. If they would bring James Thompson to our meeting-house, I would never complain if any of my people buried him, if I were from home, as the vicar is at this time.

**J. H.** How absurd are your notions! Must not a man in any situation of life have a right, or authority to act in it? Whoever heard of a nobleman, however gifted, assuming the office of ambassador to himself, without being paid, called, appointed, and authorized by the Sovereign to fill such a high station. Ministers are "the ambassadors of Christ," authorized to officiate in his name, and of course sent by him with authority for that purpose.

**W. L.** But we like to know what sort of a man he is that is to preach to us. We ought to judge of his *ability* to preach, and if we find that he is fit for his office we choose him as our minister.

**J. H.** I know that you Dissenters act in this way. But let me ask you, who gave you authority to choose your own minister? The Holy Scripture nowhere says that ten, twenty, fifty, a hundred, or a thousand people may set themselves up for a Church, and then cabal together to choose a minister. "I believe one Catholic and Apostolic Church." This has been the creed of real Christians for many centuries. Does not our Lord and Master say (John 20-21.) "As my Father has sent me, even so send I you." Thus Christ sent his apostles. The apostles sent others, for St. Paul says to Timothy (2 Tim. ii. 2.) "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Then "faithful men," in succession, one after another received their authority from Timothy; Timothy received his authority from Paul, and Paul received his authority from Christ. (1 Tim. i. 12.)

**W. L.** No doubt that was the case in the primitive Church, but things are now altered. For, I maintain that bishops have no right to send to us a man of their own choosing, and compel us to attend his ministry. We are to judge for ourselves whether he is fit or not.

**J. H.** Then you are to judge for yourselves who is fit to be a magistrate. Schoolboys are to judge for themselves who is fit to teach them. Then sheep are to choose their own shepherd. Thieves, housebreakers, rogues, and vagabonds, are to choose who are to be their watchmen in the town of E——. Who ever heard of such a thing? You have no Scripture for it; and it is contrary to reason and common sense. Do you not remember that St. Paul, by a prophetic spirit, condemns the practice which the Dissenters adopt; for in *charging* Timothy how to preach, he says plainly enough that such men as you, "after your own lusts," not after God's word, "beep to yourselves teachers, having itching ears." (2 Tim. iv. 3.)

**W. L.** But we hope that we have better notions—therefore we act better.

**J. H.** Your notions ought to be founded upon God's word,

not upon your opinion. If Christ sent his apostles, and the apostles were to send others, and Christ promising, "Lo, I am with you always to the end of the world"—(Matt. xxviii. 20.)—then we must receive them as our ministers who are duly called to that office. We have to judge not of men's fitness only, but of the authority by which they officiate. I may be *able* to read the funeral service to-morrow; but every man in the parish of W—— would condemn my presumption in arrogating to myself the *authority* to do so. Mr. G—— is lawfully appointed to officiate in all duties in the parish; and when he is absent another lawful minister must be obtained. So I am acting according to the order of the Church laid down in the holy Scriptures.

W. L. Well, as we are just entering into E——, we must drop the conversation. I will think about what you said, for there is a wide difference between *authority* and *ability*. I should like to converse again with you on the subject.

J. H. I shall be happy to meet you, God willing, and we will enter fully into the argument. Our clergy have both the *ability* and *authority* to officiate. Good night, sir.

W. L. Good night. I wish you safely home.

August 27th, 1846.

W. M.

(To be Continued.)

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### SOME ACCOUNT OF THE REV. ROBERT MEEKE,

MINISTER OF SLAITHWAITE, IN THE PARISH OF HUDDERSFIELD,  
FROM 1685 TO 1724.

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It has been common to denominate the eighteenth century the dark age of the English Church; but not a few burning and shining lights existed in remote districts, whose rays, extending no farther than their own vallies, have kept the lamp of truth and true apostolical spirit burning in the midst of a general coldness and deadness of ministerial zeal. This more particularly applies to the early part of the century; for the remarkable revival which was witnessed at its close, leaves no doubt that the Church had within herself the source of her own regeneration—even the presence and spirit of Him who walked among the golden candlesticks, and had the stars in his right hand.

For nearly forty years the sequestered chapelry of Slaithwaite (or Slaughwaite) was favoured with the ministry of the Rev. Robert Meeke, commencing in the year 1685, of whom, indeed, few ~~traditionary~~ accounts remain, after the lapse of four generations; but he has left monuments behind him, "by which he being dead yet speaketh." He was the son of

William Meeke, minister of Salford Chapel, Manchester, of man of learning, as (is attested by manuscript notes still remaining in some of the books belonging to the minister's library bequeathed by the subject of our memoir, and from the "History of the Foundations of Manchester"), I learn that he was the Presbyterian minister who held that chapel when the Parliamentary Sequestrator's Report was made in 1650. He suffered imprisonment from Cromwell's party, together with the ministers who occupied the churches of Manchester, in 1651, at the time when the gallant Earl of Derby died as a martyr to his loyalty. Mr. Meeke, having been at length set at liberty, retained the pulpit until 1668, when a dispute arose, which was finally terminated by the Restoration.

Robert Meeke appears, however, to have been a sound episcopalian of considerable learning, although no evidence remains of his having graduated at any University. He entered upon his duties at Slaithwaite in 1685, and as he died in the sixty-seventh year of his age, in the year 1724, must have been born about the year 1656, whilst his father was minister at Salford Chapel, and have undertaken the cure when about twenty-eight years of age. The place of his residence is still existing at Hilltop, in Slaithwaite: he appears never to have been married, but lodged with a very pious man, named Aeneas Bottomley, who was his executor; and in his will he very kindly remembers the different branches of his own and his host's family. His handwriting appears in the registers without interruption during the whole period of his ministry: and which exhibit some curious entries. He was a sound evangelical divine, as some of his manuscript sermons shew, and the introduction to his will testifies the faith in which he died. That document also mentions his own and his father's diary, but which, alas! have perished. They were bequeathed to his executor, and were probably disposed of by his descendant, who, about forty years ago, sold a copy of "Poole's English Annotations," which were left by Mr. Meeke, to be always preserved by the tenant of the house in which he lived and died.

In the year 1688, he obtained the grant of a burial-ground from Sir Arthur Kay, Bart.; and in the year 1719, the ancient chapel was rebuilt, or at all events much enlarged under his care, and a stone font still bears his initials, R. M. 1721. In this year he also founded the Slaithwaite Free School, and endowed it with a farm, at Stainland, in the parish of Halifax, which he had purchased at the same time that he obtained Queen Anne's bounty for the curacy to meet two private donations, and laid out the money on the rest of the same estate. This act of wise bounty he confirmed by his will, dated March 20, 1724, and he expired on the last day of May following. He also bequeathed nine shillings per annum,

to find wine for the communion; one hundred and thirty-three volumes of valuable books, chiefly divinity of the sixteenth and seventeenth centuries, to the succeeding ministers for ever; also, a donation to the poor, and five pounds to make a new way into the burial-ground. The rest of his personal property he bequeathed to relations and friends.

I have not been able to collect a single anecdote relative to him; but a very general testimony to his excellence is retained by the people, and the inscription on his grave, which is near the site of the communion-table in the old church, says that he was minister nearly forty years "*to the satisfaction of his auditors.*" The chapel having been taken down in 1788, the site is only retained as a cemetery attached to the new erection on higher ground.

The school-house has recently been rebuilt in the Tudor style; and the school, which has been partially suspended in the meanwhile, will shortly be revived, according to the principles and purposes of the founder, contained in the trust deed, as "*a school of good literature, and the catechism contained in the Liturgy of the Church of England.*" The master must be a regular communicant—enforce the attendance of the children at church—catechise them weekly in the school, and use proper methods for discouraging vice—particularly lying, cursing, swearing, and profaning the Lord's day. The minister of Slaithwaite, for the time being, is always a trustee.

With such a constitution, we cannot wonder that the school has been exceedingly useful. Clergymen and other valuable members of society, have been trained by its masters—one of whom the Rev. John Murgatroyd, a native of the parish of Halifax, resigned in 1786, having filled the office of master with great success, for forty-eight years.

I shall conclude this narrative with the introduction of his will, before referred to, as to the expression of his dying confidence.

"In the name of God, Amen. I, Robert Meake, of Sleighthwaite, curate in the parish of Huddersfield, in the West Riding of the county of York, being in good health, and understanding, and memory, blessed be my God, do make this my last will and testament in form following. First: I commend my spirit into the hands of God, my heavenly father, firmly and comfortably hoping to be blessed immediately after my departure, through faith in Jesus Christ, my Redeemer. And I leave my body to be buried in a decent and Christian manner, looking for a glorious resurrection from a vile and corruptible to an incorruptible and glorious estate, thanks to God, who giveth me the victory over sin, death, and the grave, through Jesus Christ my Lord."

A tablet has been erected to his memory by the present in-

cumbent, in the new school-room, with this motto—"Remember them which have the rule over you—who have spoken to you the word of God—whose faith follow, considering the end of their conversation."—(Heb. xiii., 7.)

Slaithwaite, August 13, 1845.

C. A. H.

## THE YOUNG PILGRIM AND THE CLOUD.

BY THE AUTHOR OF "VERSES BY A POOR MAN."

It was a pilgrim, young and fair,  
With pearls on his sandal shoon ;  
A ribbon bound his nut-brown hair,  
His cloak was of fine shalloon.

His step was firm, his laugh was loud,  
His path was 'midst the flowers ;  
But over his head hung a murky cloud—  
He fled to the secret bowers.

And the cloud did float, like a phantom boat,  
On the breast of the blue serene ;  
Wherever he fled, there over his head  
Did that gloomy thing careen.

"Ho ! ho !" said he to his comrades then,  
"Let the misty vision roll :  
I care not, so that I mix with men"—  
But a weight lay on his soul.

The wassail cup was lifted up,  
A song the pilgrim gave ;  
But his voice did drop, and he came to a stop  
In the middle of the stave :

For he saw the cloud frown dull and grim :  
He made no more ado ;  
He seemed to feel the darkness press—  
He fled from the bacchanal crew.

The ribbon that bound his glossy hair  
Was carried away on the breeze,  
And floated like some gossamer  
On the top of the cornel trees.

He hurried on—the cloud upon  
The air kept equal pace ;

At length he reached, with panting breath,  
A lone and desolate place.

He tried to pray, but a thunder-clap  
Came down on the stunning air :  
The lowering cloud pressed more and more,  
For he had not the spirit of prayer.

He walked no more with the revellers,  
But bent his steps aright :  
He sought a rest for his fainting soul  
At morning, noon, and night.

Again he tried to pour a prayer,  
And he thought the cloud was higher,  
And fancied there lightly gleamed on its edge  
A tinge of golden fire.

Now ever and anon his prayer,  
As incense, rose to heaven ;  
The light burst forth on his glossy hair—  
The murky cloud was riven.

At last, behold ! that misty form  
Dissolves in light away,  
And the brightness of a Father's smile  
Gladdens the welcome day.

The pilgrim presses on, to gain  
The land which he has in view ;  
No cloud is darkening o'er his head,  
But all is the heavenly blue.

Now, hail ! thou ghastly porter—  
Who at the gate dost stand—  
And tell us who has passed this road,  
On his way to the heavenly land ?

O ! it was a pilgrim, young and fair,  
With pearls on his sandal shoon ;  
And glossy was his nut-brown hair,  
His cloak was of fine shalloon.

His step was light, and his eye was bright,  
And a staff was in his hand ;  
He passed these portals a short time ago,  
On his way to the heavenly land.

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## ON DECENCY OF MOURNING.

THERE is, assuredly, considerable attention paid to the adaptation of his or her dress, in the case of every mourner. Is there not, however, much room, in some instances, for observation, either as to the *time*, the *manner*, or the *object*, of mourning.

The time is usually fixed by circumstances; but is it not one of tediousness to many? Do none long for the expiration of it, that they may again appear in all their colours—in all the varieties and vanities of fancy?

I have read the following elsewhere, (see the *Village Churchman*, vol. iii. page 234)—“In Europe the ordinary colour for mourning is black; in China it is white—a colour that was the mourning of the ancient Spartans, and Roman ladies; in Turkey, it is blue or violet; in Egypt, yellow; in Ethiopia, brown; and kings and cardinals mourn in purple.” Black, as the privation of light, to denote “life;” white, “purity;” yellow, “the end of hopes”—as of leaves when they fall; brown, “earth;” blue, “happiness.” For a short time the semblance of woe is not unfrequently assumed by us; and even this soon tells of satiety, and looks as if respects were a tie and a restraint. The “mock cry of woe” is, alas! but too common.

The *manner* of mourning has been different in various times and places. Among the Hebrews, we know that there were very strong indications of grief exercised—weeping, tearing clothes, smiting breasts, fasting, lying on the ground, going bare-footed, tearing hair and beards, and tearing flesh. Shrieking and howling have been noticed among the Mahometans; and this may remind us of the Irish howl so peculiar to the time. (*Vide* Levit. xix., 28—xxi., 5; Jer. xvi., 6.)

The *object* of mourning it is that is worthy of our regard; and this calls upon us to observe the necessity for decency of apparel and demeanour. We cannot thus be satisfied to show that we do mourn, but how we mourn suitably to our station and position, that others may see and learn, must also be our care. If our mourning is what it ought to be, it will be unto God, so that we may conduct ourselves as *consistent bearers of the cross*.

We shall not, with this intent, be so studious of the mere fashion as of the *propriety* and neatness of our apparel: neatness, not fineness, should be the Christian lady's wish, and that of many others of her sex; nor should a man be content with a partial attire of mourning. Both have to exhibit a due regard for relatives yet spared, as well as for the memory of the departed.

E. W. BARLOW.

## Martyrs.

—John "The Noble Army of Martyrs praise thee," — T. Deane.

THOMAS HAWKES suffered at Coggeshall, on the 10th of June, 1555. He was a gentleman of property and family, brought up at court. After the decease of King Edward he retired to his own home, and desired to live quietly, but he was "a marked man." It was noticed that his infant child had remained unbaptized for three weeks; and upon refusing to allow the priests to perform their usual ceremonies, he was carried before the Earl of Oxford, in whose employ he had formerly been. The Earl, doubtless afraid of offending against the proclamation, which especially commanded all in authority to see to their own families, sent him to Bonner, who said, "There is a brotherhood of you, but I will break it, I warrant ye."

The usual course was pursued, and he was condemned in the month of February; but his execution was respite till June, when the persecution raged with fresh violence. Shortly before his death, some of his friends, expecting they should be called to bear a similar testimony to the truth, requested that if the pain of burning were tolerable, so that it could be endured with patience, he would give them a sign by lifting up his hand towards heaven.

The trying hour arrived, the martyr was fastened to the stake, and the fire was kindled. His friends anxiously watched for the appointed sign. A long time passed, his skin was shrivelled up by the flames, and his speech taken away, so that all thought he was gone, when suddenly, and contrary to all expectation, he raised up his hands, "burning with a light fire, and with great rejoicing, as it seemed," struck them together three times. At this sign of his steadfastness in the faith the people shouted with joy, especially his friends. The martyr then sunk down and expired.

THOMAS WATTS suffered in like manner at Chelmsford. He was a draper at Billericay; and seeing the troublous times which drew near, he set his house and family in order, disposing of his stock in trade. A considerable part he gave to the poor, thinking it far better to do so, rather than leave it a prey for the persecutors. On the 26th of April, he was apprehended, and carried before the Justices, being accused for not coming to Church. Lord Rich charged him with being one of those who would not hear mass, but resorted to conventicles in corners. Justice Brown inquired who had taught him his religion. In King Edward's days, this Justice had been forward in professing the gospel, but like Demas, he forsook it, having loved the present world. Watts replied, "I learned it

of you, Sir, and of none more than you ; for in King Edward's days you spoke against the religion now used, no preacher more. You then said the mass was abominable, wishing that none should believe therein, but that our belief should be only in Christ." Of course the Justices agreed to condemn these principles, and sent him to Bonner.

He went through the usual course of private examinations, and was speedily produced in public to be condemned. The articles alleged against him show that Bonner had tried him on various points, including, as usual, "The sacrament of the altar." Various attempts were made to induce him to recant, but in vain. He was delivered over to the sheriffs, and taken to Chelmsford, with several others. Being allowed a farewell interview with his family, he took leave of his wife and his six children with these words : "Wife, and my good children, I must now depart from you. Therefore, henceforth, I know you no more ; but as the Lord hath given you unto me, so I give you again unto the Lord, whom I charge you to obey, and fear him, and beware ye turn not to this abominable Papistry, in testimony against which I shall presently give my blood. Let not the murdering of God's saints cause you to fear ; but let it strengthen you in the Lord's quarrel, and I doubt not but he will be a merciful Father to you." His family loved him ; two of his children desired to be burned with him ; but he was separated from them and carried to the fire.

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## *Correspondence.*

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### A WORKING MAN'S THOUGHTS ON POPERY.

#### LETTER II.

REV. SIR—In my first letter I endeavoured to shew but one feature of the "hydra head" of Popery, and that it is quite repugnant to Protestantism. True Christianity and Protestantism are identical ; so that if the Christian operative wishes the universal prevalence of Christianity, he must make efforts for the spread of Protestantism.

Now, though we cannot find in the Bible any countenance given to the litany of the "Blessed Virgin," yet there are in the Gospel narrations of the "Mother of Jesus" some points of character and circumstances on which we may fix and meditate with advantage, and from which all of us may derive edification, and which may particularly afford consolation to anxious Christian women. These latter will find that, in many respects, "Mary, the Mother of Jesus," was a pattern for them in sorrow and in patience.

The evangelical narrative of the "Mother of Jesus," indeed,

does exhibit her as most highly favored of God, and most eminently distinguished amongst woman; yet not possessing a nature or character which exempted her from the anxieties and common occurrences of human life.

This is an important point, and, if it can be established by holy writ, will go far to make manifest the absurdity of papists on this subject. The passage of Scripture which I will quote, as one of the best proofs that her early and later experience was such as will lead us to feel sympathy with her is St John's Gospel, xix. chap. 25th verse:—"Now, there stood by the cross of Jesus his mother." This is a text to which all the passages I shall quote tend, and shews a perfect contrast with those of her early history, and is, I think, a perfect refutation of the Roman Catholic teaching concerning Mary.

This passage may have been read hundreds of times without a moment's reflection on its bearing, on the Papist's view of Mary, and without affording any kind of instruction to Protestants. Let me recommend it to the serious attention of your readers: there is some design in its being recorded—may that design be answered in their edification! Let us look into the early history of Mary, and then we shall be prepared to see more clearly her later experience.

First, then, Mary must have been fully aware of the favour of Almighty God to her, when the angel Gabriel announced to her—"Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women!" What a prospect of honor and joy in being a mother! Well did Mary emphatically reply—"Behold, the handmaid of the Lord: be it unto me according to thy word." (Luke i. 28-38). The emotions of Mary's bosom at this time must have been peculiarly pleasurable. She was filled with sweet anticipations, which carried her in haste to the "hill country," and caused her in ecstasy to exclaim to her cousin Elizabeth—"My soul doth magnify the Lord; and my spirit hath rejoiced in God my Saviour. (Luke i. 39-56). Prophecy had gone before in relation to this event, saying, in Isaiah—"Behold a virgin shall conceive, and bear a son." Mary was a virgin: as yet she was only espoused to Joseph. To espouse was to agree and pledge a future marriage, which was, among the Jews, considered a moral obligation; and, therefore, Mary was called Joseph's wife before she was so actually. Time elapsed, and Mary's pregnancy exhibited the progressive fulfilment of the angel's declarations. Mary became visibly pregnant, and yet unmarried. In this state she must have apprehended peculiar difficulties. She was liable to distressing exposure. Joseph might have adopted one of two methods provided in the Jewish economy for such a case: he could have subjected Mary to a trial of jealousy, or procured a divorce. (Numbers v.; also, Deut. xxiv. 1.) Either of these courses would have been

most unpleasant. Reader, did you ever think of these difficulties in Mary's case? I conceive they really existed.

We cannot learn from the evangelical narratives that Joseph was at all aware of any supernatural agency in this case. He was a just man, and had respect to the laws that God had graciously given to Israel. But he was reluctant to put those laws in force with regard to his espoused. So we are expressly told by the historian, that, not being willing to make Mary a public example, Joseph was "minded to put her away privately." But while he thought on these things, the angel of the Lord appeared unto him, saying, "Fear not, Joseph, to take to thee Mary thy wife"—(Mathew i. 19, 25.)

Reader, let us here reflect on the peculiarity of Mary's case. How delicate the circumstances, yet how clearly and faithfully noticed by the inspired penmen! See the timely and necessary interposition of God for Mary! Her state was of God—therefore, the care, and direction, and security of Mary was His also.

When Joseph had taken Mary for his wife, she had a reputed father for her Son. The people generally knowing nothing of the miraculous conception of Jesus, looked on Joseph as his real father, to whom in all respects he so acted. (Mathew xiii. 55; Mark vi. 3; Luke iv. 22; John vi. 42). God for knew the child Jesus would be sought for, persecuted, and driven into Egypt. (Hosea xi. 1; Mathew ii. 13 to the end).

What could the tender Mary, an unprotected wanderer, with her child, have done, without the company and encouragement of Joseph? Mark the goodness and tender care of God for Mary, causing events so to concur as to make divine and human agency co-operate, in the most gracious way, for the accomplishment of his glorious and compassionate purposes! Mary must have been most deeply impressed with the wise arrangements of Him whose honored servant she was.

Now, reader, let me ask—have you opened your Bible at the passages referred to, while your eyes have gone over these pages, and are you not instructed by them? Have you not seen that every step of the Divine procedure fully develops the infinite foreknowledge and grace of Almighty God? Is not all this a practical demonstration of the text—"He doeth all things well?"—and is there not something in the history of Mary that leads us to draw far more instruction and comfort than we could possibly derive from all the appellations given her by Popery? And when an operative has opened his Bible, and seen the light of God on the subject of faith, ought he not to hold it fast, and to propagate, as far as he can, the true teaching of Christianity—of Protestantism? God grant all of us grace to do so faithfully!

J. M.

## The Fathers.

### NO. X.—LIFE OF ST. J. CHRYSOSTOM, BISHOP OF CONSTANTINOPLE.

ST. JOHN, surnamed Chrysostom, was born at Antioch, about the year 354, of distinguished parents. Deprived of his father soon after his birth, the care of his education devolved entirely upon his mother. The capacities of his mind were exhibited at a very early age, and care was taken that he should be instructed in those studies for which he seemed more particularly fitted. He excelled especially in oratory, to which he diligently applied himself under the tuition of Libanius, one of the greatest heathen rhetoricians of the age. St. Chrysostom continued for some time professor of oratory, at Antioch; he afterwards retired from these public exercises, in order to devote himself exclusively to the study of theology. While thus employed, he resolved, together with Basil, his principal friend, to lead a monastic life, considering it as that most congenial to the habits of his mind. He desisted from this purpose at the earnest request of his mother; and the course he should adopt was again undecided. This suspense, however, was of short duration, as a report which had been circulated, that both himself and St. Basil were to be made bishops, was confirmed by the arrival of the day appointed for their consecration. St. Chrysostom had no sooner received intelligence of his intended preferment than he set himself to devise some way of escaping from it, regarding the duties of the bishopric as of too weighty a character to be efficiently performed by one so young and inexperienced. In the mean while, Basil, anticipating his colleague's ready acquiescence in the proposal, was consecrated. He afterwards discovered the retreat of St. Chrysostom, whom he severely reprehended for having thus secreted himself. Their controversy, in which many important ecclesiastical subjects were discussed, was preserved in several books. St. Chrysostom, who had only attained his twenty-first year, now retired to the dwelling of a hermit, where he prosecuted his studies with increased diligence, and inured himself to every species of hardship. This he continued during four years; when, for the further mortification of every desire connected with earth, he abode alone for two years in a desolate spot. About the year 380, St. Chrysostom was appointed reader in the church of Antioch; and soon after was ordained deacon by Meletius, bishop of that city. Having filled this office with the highest honour for five years, he was made presbyter by Flavinius. In 388, on occasion of the emperor having levied an unusual tax, Antioch was the scene of a terrific revolution—the citizens disregarding the imperial authority, and dishonouring the memory of former princes by exposing their statues to

contempt and disgrace. At this terrible juncture, when the restraints of government and the laws of society were alike scorned and outraged, the heathen philosophers and moralists fled from the scene of anarchy; and rebellion would have laid the mighty Antioch in ruins, had not the bold St. Chrysostom and his followers firmly maintained their position, and by their example and entreaties recalled the turbulent multitude to their allegiance. This fearful insurrection having attained its height, the natural reaction of the public mind was productive of a change almost as alarming as had been the preceding enormities. The people seem to have retained their frenzy; but to have directed it against themselves and each other, instead of against the superior authorities. The face of the city was still marked by violence, while mutual recrimination and resentment took the place of combined rebellion. Rightly to take advantage of this alteration required no small degree of energy and wisdom; and to this end the whole body of Christians zealously laboured. Their bishop, Flavian, was dispatched to intercede with the emperor on behalf of Antioch, and in the meanwhile St. Chrysostom kept the churches constantly open; endeavoured to convince the people that by annulling the laws of their sovereign they had violated the commands of heaven; and, by revolting, had brought on themselves, not only the guilt of offering dishonour to a wise and good prince, but also that of having broken through the sacred boundary with which God surrounds the persons of his anointed. His words had their desired effect, and truly in dust and ashes they awaited the message of their bishop: his return brought the joyful news of imperial pardon, and Antioch again saw rest from her troubles.

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LIFE OF ST. AMBROSE, BISHOP OF MILAN.

During the late disputes concerning the Church of Milan, no resistance had been offered by the Christians to the civil government. They had disobeyed the existing powers only where their commands were at variance with the laws of Him by whom those powers were ordained; and their opposition, although it met with severe punishment, was followed by no act of rebellion.

The people of Milan were devoted to their bishop; and would, at his bidding, have risen in defence of their ecclesiastical rights. On the contrary, St. Ambrose carefully cherished in them a spirit of submission towards their rulers; and they attempted not to extricate themselves from the military guards placed over them by the emperor. In prayer alone, they wrestled with God, and by prayer they prevailed. Shortly after the restoration of peace at Milan, the alarming news reached Italy that Maximus was preparing for a second

invasion. St Ambrose, whose services had been so valuable on a former occasion, was again commissioned by Valentinian to treat with the usurper. The bishop discharged this mission with the same fidelity, although with less success, than the former. Being admitted into the presence of Maximus, he freely expostulated with him on his rebellious conduct; accused him of injustice and tyranny; and entreated him not to add to the sin already incurred by the murder of the emperor Gratian, that of again stretching forth his hand against the Lord's anointed. Maximus at first affected to behave to St. Ambrose with kindness and respect, and even amused him with hopes of concluding a treaty. He was, however, secretly piqued with the freedom of his reproofs, and the prelate was shortly dismissed from the court with indignity.

On his return to Rome, St. Ambrose neglected not to warn Valentinian of the treacherous designs meditated by Maximus, notwithstanding his apparent friendship. The emperor, attributing the failure of this enterprize to the mismanagement of the ambassador, dispatched Dominicus on a similar mission, the issue of which was apparently more successful. That officer returned with a favourable answer, and was quickly followed by a number of troops, under pretence of assisting the Romans in a war against the barbarians. Their real object was, however, to secure all the passages of the Alps, which, being effected, Maximus marched into Italy; and, meeting with no opposition, quickly established himself in the empire. Terror at so unexpected an invasion paralysed the Roman governors, and induced the emperor to leave Rome with his mother, and take refuge in Thessalonica, from whence he sent to implore the assistance of Theodosius. Meanwhile, Maximus treated his new subjects with violence and oppression. He was, however, soon arrested in his triumphant career: his glory was put out, and his throne cast down to the ground by that God whose laws he had set at defiance. The arms of Theodosius brought the proud usurper low, and laid him captive at the feet of his lawful sovereign; when, at the request of his own soldiers, to whom his tyranny had become irksome, he was beheaded.

Valentinian, in consequence of this revolution, returned to Rome, and was reinstated in the imperial authority. During the stay of Theodosius at Milan, a dangerous commotion occurred at Thessalonica, which, although originating in a trifling dispute, terminated in the most fatal consequences. Butharius, master of the horse in that city, refused to release a criminal at the request of the people. Exasperated by denial, they riotously assembled, and put to death the obnoxious officer. Theodosius, to whom the cause was referred, obeying the first impulses of revenge, ordered their insubordination to be severely punished. St. Ambrose, when he heard



of this decree, instantly repaired to the emperor, to intercede for the offenders, and entreated him in this instance, to follow the example of Him who, in the midst of judgment, remembereth mercy.

Theodosius at length yielded, and, on his promise, to pardon all concerned in the late outrage, the bishop left the court. During his absence his errand of mercy was completely frustrated. Several of his principal officers, representing to the emperor how great an insult they had offered to his authority, aggravated the offence of the Thessalonians, and thus rekindled all those fierce passions which St. Ambrose had succeeded in allaying, until, having completely obtained the mastery over him, in obedience to their impetuous call, he issued a second warrant for the execution of the rebels. This command was fulfilled in the most sanguinary manner. The people, being assembled together for the alleged purpose of witnessing public sports, were indiscriminately massacred. Thus the momentary violence of an infuriated populace was punished by the premeditated slaughter of a whole city. The news of this massacre was received with deep sorrow by the Church, and its heavy displeasure fell on its author. St. Ambrose immediately wrote an epistle to Theodosius, in which he laid before "that emperor the aggravations of the fact, and the violation of the promise he had made to him, and exhorted him by a public and sincere repentance to reconcile himself to God and the Church, a course indispensably necessary before he could admit him to the holy eucharist or to communion in any of the divine offices." This letter was received by the emperor with profound humility and unfeigned contrition. His remorse although sincere was nevertheless unavailing, and having by his cruel mandate given great occasion to the enemies of the Church, to blaspheme, he was excluded from the Church until, by a long course of mortification and penitence, every passion should be subdued, and every thought brought into captivity to the obedience of Christ. Having passed eight months in solitude and bitterness, bewailing his sin which was ever before him, the emperor applied to St. Ambrose for a release from the excommunicatory sentence: the bishop however refused to grant his request, unless he should by certain salutary regulations provide against a recurrence of so great a calamity. The emperor, having issued an edict commanding that the execution of all warrants touching life or forfeiture of estates should be delayed for thirty days after they had received the royal signature, St. Ambrose pronounced his absolution. On entering the church the royal offender prostrated himself on the ground, and crying out—"my soul cleaveth unto the dust: quicken thou me according to thy word;" and with vehement exclamations and passionate gestures implored pardon for his

transgressions. He afterwards advanced to the altar, and there, offering up the sacrifice of a broken and contrite spirit to One who despised them not, received the holy sacrament. Thus ended the controversy between Theodosius and St. Ambrose, wherein we cannot sufficiently admire either the strict discipline enforced by the former, or the humility with which Theodosius submitted to the decrees of the Church. Shortly after the return of that emperor to his eastern dominions, Valentinian was assassinated while endeavouring to quell disturbances in France, and to check the insolence of one Argobastes, who had assumed absolute authority. By order of Theodosius, St. Ambrose performed the funeral rites, and pronounced the eulogy of the departed emperor. The western empire was usurped by Eugenius. This man had no claim to royalty, and his only dependance for security in his unlawful possessions was the favour of Argobastes, and the support of the Gentiles, who conceived that the new emperor, being of unsettled principles in religion, their suffrages would incline him towards idolatry. Having restored many of the heathen rites, Eugenius prepared to encounter Theodosius, who was advancing to dispossess him of his newly acquired dominions. Attended by his principal officers, Eugenius left Milan, confident of success, and threatening to destroy the Christian Churches there on his return. But He who sitteth in the heavens laughed to scorn their impious designs, and derided their impotent attempts. Theodosius completely defeated the army of Eugenius, who, being brought bound into the presence of the victorious emperor, was sentenced to an ignominious death.

St. Ambrose, hearing of this signal victory, wrote to Theodosius, recommending to his mercy those concerned in the late rebellion. The emperor, who attributed his success to the prayers and intercessions of the holy bishop, visited him at Milan, and publicly acknowledged the obligations which he owed to him. While participating in the public rejoicings on this event, Theodosius was suddenly arrested by the hand of death. St. Ambrose, who had been during his life so faithful a guide, forsook him not in the hour of death; but received his last injunctions concerning the welfare of the Catholic Church, and performed for him the last solemn offices. The loss of Theodosius, whose martial glory, as well as Christian virtues, had endeared him to his subjects, was deeply felt throughout Italy. The days of mourning for him were scarcely ended ere death, which had lately entered their palaces, again came up into their windows. Although St. Ambrose was still actively engaged in the service of the temple, it was evident that his flesh and heart were failing. The civil and ecclesiastical dignitaries equally trembled for his life, and assembled together, in order to cry mightily to God for

his preservation. The decess had however gone forth from One who changeth not, and they beheld the object of their intercessions sink into a state of silent helplessness, from which he revived only to partake of the holy eucharist and expired.

E. A. S.

(To be continued.)

### Miscellanea.

CATHOLIC, UNIVERSAL, OR GENERAL.—The term was first applied to the Christian Church, to distinguish it from the Jewish, the latter being confined to a single nation, the former being open to all who should seek admission into it by Holy Baptism. Hence the Christian Church is general or universal. The first regularly organized Christian Church was formed at Jerusalem. When St. Peter converted three thousand souls (Acts ii. 41.), the new converts were not formed into a new Church, but were added to the original society. When churches were formed afterwards at Samaria, Antioch, and other places, these were not looked upon as entirely separate bodies, but as branches of the one Holy Catholic or Apostolic Church. St Paul says (1 Cor. xii. 13.), "By one Spirit we are all baptized into one Body;" and (Ephes. iv. 4) "there is one Body and one Spirit." A Catholic Church means a branch of this one great society, as the Church of England is said to be a Catholic Church; the Catholic Church includes all the Churches in the world under their legitimate bishops. When in after times teachers began to form separate societies, and to call them by their own name, as the Arians were named from Arius, the Macedonians from Macedonius—and in later times Calvinists from Calvin, Wesleyans from Wesley—the true Churchmen, refusing to be designated by the name of any human leader, called themselves Catholic, i. e., members not of any peculiar society, but of the Universal Church. And the term thus used not only distinguished the Church from the world, but the true Church from heretical and schismatical parties. Hence, in ecclesiastical history, the word Catholic means the same as Orthodox, and a Catholic Christian denotes an Orthodox Christian. From this may be seen the absurdity of calling the Papists Catholics. The Romanists or Papists belong to a peculiar society, in which Romanism or Romish errors are added to orthodox truth. But when we call them Catholics we as much as call ourselves Heretics—we as much as admit them to be orthodox. And they gladly avail themselves of this admission, on the part of some ignorant Protestants, to hold up an argument against the Church of England. Let the member of the

Church of England assert his right to the name of Catholic, since he is the only person in England who has a right to that name. The English Romanist is a Romish Schismatic, and not a Catholic.

Chant is that musical modulation of the voice with which the prayers are offered in our cathedrals, and it ought properly to be adopted in our parish churches. It is worthy of remark, that for the use of music and poetry in our sacred services we have the authority of Scripture, which we have not for the use of rhetoric, though rhetoric is so highly thought of in the present day. Chanting is conducted by the minister himself when he offers the prayers, or by the choir divided into two parts while singing the Psalms, one side singing one verse, the other responding in the other verse. Chanting is that low, solemn, reverential tone which has been called the Voice of the Church. Pious persons when they approach the throne of glory as well as grace, desire to assume a tone as well as an attitude differing from that which we should use when addressing a fellow mortal. The voice of the Church, chanting, continually reminds the supplicant of the solemn unearthly duty in which he is engaged. So natural is the feeling alluded to that even in the conventicle, till very lately, a kind of nasal sound, a bad imitation of chanting, was adopted. Chanting when properly conducted, is well calculated to excite the solemn and mournful feelings which are congenial to a devotional spirit, which it ought to be one of the chief objects in conducting the services of the Church to excite. If it were our object to call forth sighs and groans and shouts, the whole of our Church service would be ill adapted to the purpose. That service is too decent, too solemn, too orderly, to give rise to such exhibitions, which are always to be condemned. It is in private that we are to pour forth our particular complaints. It is not in the house of public worship that religious passion is to be displayed. These are among the secret things which are to transpire between the individual and his God. In public worship we rather consider ourselves as the Royal Priesthood, paying our obeisance to the King of kings. Solemn thoughts, not passionate exclamations, are required; and what serves to create solemnity of thought ought to be encouraged. We are not to consider ourselves as individuals saying our prayers, but as members of the body of Christ, in union with our Divine Head, bearing part in the great spiritual sacrifice of prayer. We are to have respect to the majesty of religion. And for this purpose, as we have said, our Church services properly chanted are admirably adapted. They will not excite us to exclamations of devotion akin to blasphemy; but they will kindle in us a manly enthusiasm, glowing with reverential love to God and the Lamb: they will not impel us to the excesses of fanaticism; but they will elevate us to a

holy though suppressed fervour of feeling : they will bring to our hearts a sacred satisfaction, by reminding us that we are offering our rational service in the words and manner and feeling in which thousands and tens of thousands of the Church triumphant rejoiced, when inhabitants on earth, to resound the praises of the Great Captain of their Salvation.

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### Treasury.

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**NO SALVATION WITHOUT WORKS.**—If salvation is a gift it is a gift of life and not of death. If the sinner is justified by grace through faith, and if no good works or previous dispositions of his own have procured his forgiveness, yet the righteousness that God has bestowed upon him is as *holy* as it is complete and perfect. The Eternal Spirit has accompanied the revelation of it to his soul with the mighty power of that divine nature which he has created within him, and which he will continually strengthen and cause to grow. He has said to the believing soul, "Go in peace, thy sins are forgiven thee for the sake of Jesus;" but, at the same time, he has added, with a voice of equal authority, "Sin no more;" and, since the Lord knows thee as his own, "depart from all iniquity." Now, therefore, let not the heart of man, which is "deceitful above all things and desperately wicked," enter into a league with Satan, in order to turn the grace of God into licentiousness, and make his abounding mercy a pretext for sin. Let no one mistake the real nature of God's truth, or imagine that it is merely a history or a science, and that thus faith is but an opinion, which may leave the soul in a state of indifference to God, and of contempt as to his revealed will and commands. If the word of God rejects good works as in any way the procuring cause of salvation, it nevertheless requires, multiplies, and enforces them with tenfold authority, when this salvation is received and appropriated. It reproves the false security of the flesh as strongly as it condemns Pharisaism. It is, indeed, true, that eternal life is the free gift of God in his Son; but, let it be well observed, this eternal life is, in fact, the life of God; and this life is light, and there is no darkness therein. Whosoever, then, possesses this life dwells also in the light, and his works will be those which the Holy Spirit teaches, and of which the love of God is the principle. If it were otherwise, where would be the new birth, which is the operation of the Holy Spirit? Where would be the witness of God written on the heart of the believer? Where would be the faith by which the sinner is justified?—*Gospel Seeds, by the Rev. Dr. Malan, of Geneva; Translated for the Author.*

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**Dunstable Priory.**

THE origin of the town of Dunstable can be traced to the time of the ancient Britons, who are supposed to have had a settlement here, which they named *Maes Gwyn*, or "White Field," as descriptive of the chalky soil of the vicinity: it is thought to have been the *Magiovinium* of Antoninus, a name of similar import. Its modern appellation was bestowed after the Danes had desolated the town, and, according to Hearne and Bishop Gibson, was derived from *dunum*, or *dun*, a hill, and *staple*, a commercial mart; by others it is considered to have been taken from *Dun*, the name of a notorious robber in the time of Henry I., who, with his associates, became so much an object of terror that the destruction of the neighbouring forest was resorted to as the only effectual means of their dispersion.

The priory of Black Canons, near the royal palace, founded by Henry, under the authority of Pope Eugenius, was extensively endowed, and enjoyed many privileges. In 1204, King John conferred his palace on the prior, on condition that

royal visitors should be freely entitled to the hospitality of the priory, many English sovereigns having been entertained there.

The present church consists of a portion of the ruins of the old priory, which is dedicated to SS. Peter and Paul, and which was formerly of a cruciform design. Henry VIII. having abandoned his idea of making it a cathedral, a considerable part of the edifice was demolished. The remains consist of the west front, the nave, and two aisles; each of the latter extends from the western doors to the entrance to what was once the choir, being about one hundred and twenty feet long; at the N.W. angle is a tower enriched with a double row of niches, which formerly contained statues. The architecture combines some portions of the Norman with others in the early and later English styles. There is in it some work of very modern and debased character.

The living is a rectory not in charge, in the archdeaconry of Bedford, and diocese of Lincoln, endowed with 200*l.* private benefaction, and in the patronage of the crown.

### FIFTH OF NOVEMBER.

MOTHERS of England! are not the bright faces of your children lifted up to you with an enquiring glance, and young voices are telling of a near festival—think—seriously, prayerfully think—what is this festival, and why it should be celebrated? It is the fifth of November, a day when bonfires are kindled and merry boys are busy with the dangerous sport of fireworks; and you, tender, anxious mothers, are wishing that the night was past. Should you then forbid, or endeavour to prevent, the celebration of that day? You cannot have such a wish if you love your country, if you love your Protestant faith, or if you love the present and ultimate welfare of those dear children. Endeavour then to commemorate it profitably, and as God the great Deliverer would have those whom he delivered to celebrate it. Tell the story of that day to your children, even as the parents in Israel were commanded to tell to their children from generation to generation the deliverances which he had wrought for them. Yes, tell them the story of that day as it was made eventful in the year 1604, first being sure that you are yourself correctly informed upon it. Popery at that period was struggling, as she is struggling now, for power in the state, and, congenially with her pervading spirit, she plotted murder and treason; and, had not God, the King of kings and Lord of lords, stretched forth his omnipotent arm to prevent the tragedy, the king and the lords of England must have perished together by the gunpowder plot.

Can you imagine what would have been the spectacle if Guy Fawkes had really applied the lighted match to that dangerous train?—can you imagine how, as the flames burst to heaven in the light of day, making the blue sky blush red at the scene, the crackling flame would have striven vainly to drown the shriek and death scream? Perhaps you may faintly imagine this; but it will be more difficult to picture the misery and despair that would have entered a hundred homes—the husband, the father, the brother, the master, would be deplored in every English valley. This wide spread woe it would be difficult to picture—how impossible, then, to detail or to imagine the weeping and sorrow of the Church of Protestant England, had that power, drunk with the blood of the saints, again possessed the British throne, and the king and those who with him were ruling upon principles drawn from and supported by the only guide rulers should ever follow—the unerring word of God—would be no more: their ashes would have mingled in the burning of one of those fires, so many of which Popery has lit, to become chariots of flame to the martyrs of everlasting truth.

The gunpowder plot was not the only one formed at that particular time; but it was the most daring of them all, and appeared the most likely of success. The good faith which the conspirators preserved with each other was very remarkable; for, during about a year and a half, no disclosure of it was made by any one of the party, though twenty men were incessantly labouring to bring it about, and, as is known to every one, all their preparations remained undisturbed until the very day before the meeting of Parliament.

A residence which joined the Parliament-house had been taken by some of the party, with the intention of digging a way underneath that important place, and there depositing the necessary combustibles, and laying the train of powder. The wall was three yards in thickness, but this did not daunt them in their wickedness; they worked secretly but untiringly, and were finishing their task, when, to their great alarm, they heard noises on the other side of the wall. Upon examining they found, with surprise, that the building was vaulted beneath: this altered their plans—they must now, if possible, possess themselves of these vaults, which were used as a magazine for coals, and God's vengeance seemed for awhile to sleep, and they seemed to say in their hearts "He doth not regard it." "Finding that the coals were then selling off, and that the vaults would be let to the highest bidder, they seized the opportunity of hiring the place, and bought the remaining quantity of coals with which it was then stored as if for their own use. The next thing to be done was to convey thither thirty-six barrels of gunpowder which had been purchased in Holland, and they then covered the whole with the coals and



with faggots bought for that purpose. Then the doors of the cellar were boldly thrown open, and anybody admitted, as if it contained nothing dangerous." But the eye of God never sleepeth; he permitted this wickedness to arrive at exactly that point when it was most for the interest of England and the welfare of the Reformed Church that it should be discovered. Not in London only was the plot ripe and apparently sure of success; but other plots for the murdering or securing of such of the king's children as were in the country were equally ripe, and were in one instance accomplished, though fruitlessly.

The suspicions of the king and others were excited by a letter which Lord Monteaule received from his intimate friend and companion Sir Henry Percy, who, though one of these murderers, was yet anxious to save one who was dear to him. Little did that benighted Papist think when he wrote that letter that God was guiding the hand which he himself was dreaming of steeping in Protestant blood, to save the whole Protestant body, and to strengthen it yet more by the strong feelings which were excited upon discovery of the Popish plot. Yet so it was; search was made what could be meant by the expressions "A terrible blow to Parliament," and "*they shall not see who hurts them.*" They searched these very vaults—they found there Guy Fawkes ready with lanthorn and match; and when discovered he only expressed his regret, rage, and disappointment at the failure of success to the wholesale murder in which he was engaged. He and others suffered for their crimes, as was their just due—amongst them two Jesuit priests, Garnet and Oldcorn; and (Oh! is not this too according to the lying spirit of Rome, as what we have related was according to its treasonous and murderous spirit?) that Jesuit priest Garnet was considered by Rome as a martyr, and miracles were said to have been wrought by his blood.

Christian mothers—all these bad, bold, and cruel men were once babes upon their mother's breast—the breath that in afterlife talked by midnight of murder, and cursed those whom God loved—that breath once passed gently and warm, like the evening exhalation from a flower, past a mother's cheek as the two lay embracing in their slumbers through the silence of night—had death come then and realized what sleep did but typify, how many would have wept, and said in their hearts, while they gazed upon the baby corpse, "Why was this?" Oh, mothers! when God blights the blossom which you are rearing with all a mother's love, think that perchance your child might have grown up a curse to you and to the land of his birth, and rejoice that from the word of God you know that your babe is now in heaven, one amid a beautiful band who worship God day and night, and whom the Lamb hath redeemed with his own blood, and clothed in the white

and radiant robes of his own righteousness. Do not let any one tell you that you are unjust in dwelling upon what would have been the result had the Popish plot succeeded, nor be yourselves turned away from the consideration of it; it will fill your hearts with deeper gratitude to God, or at least it ought to do so, and, if it does not, turn with me to contemplate a different spectacle—that of a successful Popish plot; let us dwell for a short time upon the Irish rebellion, and witness in its horrors the spirit of blood-thirstiness of the “mystery of iniquity.” That isle was sleeping in apparent peacefulness—neighbours were exchanging every kindly office—their children were playing together as the children of one family, when a Popish plot unfolded its terrors, and desolating destruction stalked on, leaving foot-marks of blood. The English Protestant colonists, who were giving to a wild and half-barbarous land somewhat of the appearance of cultivation and civilization, were, without any provocation on their part, suddenly and everywhere attacked, tortured, robbed, and murdered, and this by their nearest neighbours; “death was dealt by that hand from which protection was implored and expected—the little children themselves did their part in this persecution as far as their tender strength permitted—they further mangled the dead bodies and tortured the dying, and collected and brought stones to aid those who could fling them further and with more deadly aim.” These barbarities would have been still more extensive had not the Irish Papists been disappointed of the succour and arms promised them by the French Cardinal Richelieu. The conduct of this foreign priest is worthy of our consideration, proving as it does the unity of the Church of Rome in schemes of cruelty when by them she is seeking to establish her unholy system of despotism, which she misnames the Catholic religion.

To give some colouring to their actions, where it was expedient, the ringleaders pretended to have the sanction of the King of England, nay even his commands; for, as Hume relates, “Sir Phelim O’Neale, having found a royal patent in Lord Cadfield’s house, whom he had murdered, tore off the seal and affixed it to a commission which he had forged for himself.” All this took place in 1641, about thirty-seven years after the gunpowder plot.

And now, let us not forget in our contemplation of these sad pages of history, that it is Popery which must excite our hatred and disgust, and not the Papists; for alas! if we read or hear these things with anything of a Christian spirit, our hearts will bleed more for the murderers than the murdered—they, “believing a lie,” seduced by Satan, and carried captive by their own lusts, are indeed objects to excite our trembling pity—they are gone to their account who were the actors in those dark and cruel deeds; their dust sleeps, but Popery

sleeps not. Oh! let us remember this, and let our prayers never sleep, that God may preserve us and our children, and our children's children, from being the victims of similar plots, or, what we may with tenfold fear tremble to think of, from being deluded by the deceitfulness of this great enemy into becoming allies, or even members of that blasphemous Church. Many of the conspirators of the gunpowder plot were men of respectability, of amiable character, and apparently peaceful and upright lives. Among these we may specify Sir Everard Digby, who, though a Papist and at one time opposed to her government, yet, by his conduct and virtues, gained the esteem of Queen Elizabeth, and enjoyed her marked favour. So far was this man deluded by a false religion, and governed and blinded by the priests of his Church, that, even when preparing for his death (being executed as a traitor) he wrote to his wife, declaring "that if he had thought there had been the least sin in the plot he would not have been of it for all the world," and that "no other cause drew him to hazard his fortune and life but zeal to God's religion."

Oh! does not your heart pity this man, his wife, and all those who depended upon him?—yet he and his were far from being the only dupes of Rome at that period, as has been remarked—"there can be no doubt but the Roman Catholic nobility and gentry who conducted this plot supposed that the enterprize in which they jeopardized their fortunes and their lives was one which entitled those engaged in it to the special favour of heaven. Their whole proceedings were carried on most religiously. When they enlisted a new conspirator, he was pledged to secrecy by receiving the communion. Garnet, the superior of the English Jesuits, and Tesmond, one of the same order, represented the indiscriminate massacre, against which the consciences of even some of these men of blood began to object, as a thing which the interests of religion demanded." Let us then be earnest in prayer to the God of all mercies, that those who are now blinded by the great apostacy which now is so boastful in our land may be led to share the full light and blessing of the Gospel of peace—may be led to enquire into what their Church really is, not what her priests declare her to be—may be led to study the holy Scriptures, not the Popish Bible, which is translated from false Latin copies, but the Protestant Bible, translated from the original languages in which its different parts were written. Let us pray that they may cast away, as unholy things, their prayers to the Virgin and the saints, and know and believe that Jesus the Redeemer is the only Mediator through whom we can have access unto the Father. Let us pray that they may come out from a Church which sanctions and commands murder and treason when it can advance her interests and ambition, and, following the Prince of peace, the God of love, may become

members of that truly Christian Church, which, in her doctrines and in her articles, follows the Saviour's own command, "Follow peace with all men, and holiness, without which no man can see the Lord."

And while we would with thankfulness celebrate the fifth of November as a joyful festival, seeing how great a deliverance God wrought for us, giving us perfect safety and baffling our enemy, let each one, in lamenting the errors and delusions of the Papist, humbly ask him or herself "who made thee to differ?" How then can we best show our thankfulness to God for the Bible light?—the Protestant privileges which surround us? Will it not be by earnestly seeking that others, yea, that all men may be so likewise blessed?—let us, by our gentle and patient example towards the Papist, show that ours is a gentle and patient religion, teaching us to love all men; let us, by a zealous, and bold, and constant protest against Popery, show that we love the light, and are contending earnestly for the faith.

Christian mothers, if you love your children—those immortal spirits whom God himself has committed to your charge—teach them what Protestantism is, for Protestantism is the religion of the Bible; it bestows liberty both of body and soul; it gives happiness in time and happiness in eternity; teach them Protestantism from the pages of the Bible, and remember yourselves, and teach them to remember, that one of the strong precepts of Protestantism is, to pity, and to love, and to enlighten, and to reclaim the poor deluded Papist. Let the gunpowder plot, the Irish massacre, the butchery of St. Bartholomew, the cruelties of the inquisition, teach you what Popery is; and forget not she boasts that she does not and cannot change, and then remember that Christ died for the poor Papist as well as for you; if you love your Saviour, seek to reclaim those for whom he bled; and if you meet with ridicule, or rebuke, or disappointment, let it not prevent your patient continuance in well doing, but redouble your Christian exertions, and, with a heart full of hope and strong in love, silently think of the joy there is among the angels in heaven when one sinner is converted from the error of his way.

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**CANONS.**—The laws of the Church are called canons, the word canon being derived from a Greek word signifying a rule or measure. That which is according to the rule of the Church is hence said to be canonical. We thus speak of the Canonical Scriptures, the Scriptures which the Church receives as the inspired word of God. The chief clergy in many cathedrals are called canons, because they are to see the canons of the Church, with reference to the Church service, duly observed.

## ON THE SUBJECT OF DUELLING.

THAT this is indeed a grave and meet subject for animadversion, more particularly in a Christian land, many will allow. We do not here take time, or space, to enter as fully as we could into details. A very little attention is sufficient to show us the *cause* and *basis* of *excuses* in favour of such a practice. Sherlock, in his "Practical Discourse on Death," observes upon this (p. 277)—"How little soever they value their lives, it is a little too much to pawn their souls upon a point of honour." If, indeed, the very best sense of honour were that which the advocates of duelling propose to themselves, there would be more in their defence; but, as it is, one who is over-tenacious upon this point may keep himself, and his neighbours, in a state of continual disturbance, possibly to gratify some unworthy motive. A person who is considered "a dead shot" can exercise a sort of tyranny that must be anything but beneficial to those around him: he can call a man out, as it is said, for a look that he chooses to interpret amiss; while one who despises, or detests, having recourse to such *satisfaction* as wilful murder (for it has, not long ago, I believe, been brought in to this effect), loves to be of the number of the quiet in the land.

After much that has been said, may it not be questioned whether those whom it is desired to keep in some order, and whom it is thought the practice puts on equal terms, can be altogether controlled by such means? Is there no unruly spirit in any man that will, in the face of death, proceed to insult or violence? Admitting that there could be any salutary awe, so to say, it would scarcely produce a hindrance to him who knows no such bounds; and if it could, it would still be a sad prospect. It is not as if it were an act of punishment, in consequence of legal enactment—here the case varies much. A man who takes the law into his own hands is and ought to be amenable to the law accordingly. It is not a little remarkable that the illustrious Duke of Wellington has expressed himself so favourably upon the matter of discountenancing duelling; and, also, that the evil complained of has not been left without a remedy in a contemplated arbitration. The following has appeared in a newspaper, as addressed to one of the secretaries of a Society for Discouragement of Duelling, in reply to a circular suggesting arbitration:—

"London, June 20.—Field Marshal the Duke of Wellington presents his compliments to Captain Hope. The duke having been the person who, in the performance of his duty, recommended to her Majesty the issue of the rules referred to in Captain Hope's letter, his desire to put an end to the practice of deciding disputes by fighting duels cannot be doubted.

Every gentleman can form as correct a judgment as the duke can upon the benefit likely to be derived from an association such as is described."

There are many in the present day, and we hope their number is steadily increasing, who, whatever false ignominy may be attached to not accepting a challenge, will keep to their determination. And, if men can but be brought to view the occasion in the best light, the cause of *true honour* must be promoted, and regard will be had to the glory of God; instead of a deceptive standard of right being raised, and the majesty of God being trifled with in proportion, both by principals and accessories. From the great responsibility of their situation, we suspect, many a one has stood aloof from being a second; and even this might make them and others consider whether it is the part of a true friend thus to assist in exposing the principal to the deadly weapon, with the prospect of the poor pleasure of escaping his adversary, or perhaps of giving some wound—a lasting memorial for the rest of his days; or else of being the cause of instantaneous death, when it may well be said, as at Gen. iv. 10—"What hast thou done? The voice of thy brother's blood crieth unto me from the ground."

Upon their own grounds, and with their own weapons of advocacy, we think duellists may fairly be tried—so completely is the case against them; but we would fain put it upon a better principle, and then it is horrid for a Christian to contemplate.

Many, in the heat of the moment, will rather die than make an apology, for this they think humbling in the extreme; but is it not better to be humbled in the sight of man than to be abhorred in the sight of God and his holy ones, which a murderous man must surely be?

Let us not forget that the heart and intention is God's province, and that the *very wish* to get rid of an enemy, from the revenge, hatred, malice, &c., that would give rise to duelling, is culpable. So that if a man goes so far as to come to a meeting, to the fearfully few paces, and "fire in the air," though he appears, in some sense, to be giving "satisfaction" without taking it, he is still very responsible for his conduct and example. He has no real right to throw away his own, or to take another's life in any such way. *Let this be weighed again and again.*

Arbitration, if properly conducted, would have many happy effects, and would seem to be a blessing to individuals, to families, and to society at large.

We might subjoin much more upon this interesting and useful subject of discourse; but we fear we have already trespassing too long upon the space of the Editor, and upon his time, as well as the patience of the reader.

E. W. B.

### *III. J. Ronge and the Protestant Movement in Germany.*

Christians, formed under the auspices of Ronge. Among the founders of the seceders was Dr. Regenhreicht, a professor in the University of Breslau. More recently, Dr. Schreffer, who held the office of principal of the University of Freiburg, has joined Ronge's party. There is still a mighty ferment in the Catholic mind of Germany. Christian societies are everywhere being formed under the name of "German Catholic Churches." These Churches distinctly recognize, as the result of an Act of their General Assembly, the exclusive authority of the word of God, renounce the primacy of the Pope, auricular confession, the constrained celibacy of the clergy, invocation of saints, the worship of images and relics, indulgences, prescribed fasts and pilgrimages. They also distinctly recognize entire liberty of conscience, maintain only two sacraments, and contend earnestly for good works as evidences of faith in Christ and love to him. The strictly theological part of their declaration of faith and order is but scanty. It is as follows:—"I believe in God the Father, who, by his Almighty word, created the world, and rules it with equity, wisdom, and love. I believe in Jesus Christ our Lord and Saviour. I believe in the Holy Ghost; in a holy, universal, Christian Church; in the forgiveness of sins; and in life everlasting." We could have greatly wished to find something in their creed, as they have chosen to announce one, upon the depravity of man, the Deity of Christ, his atonement, the necessity of renewing grace, and the justification of the sinner by faith in the righteousness of the Lord Jesus. But we rejoice to say that their whole movement is anti-papish; and the following testimony is borne to them by one who has had ample means of observing them:—"The essential elements of our most holy faith are to be found operating in all their simple and invigorating influence among many of the newly-formed Christian communities. Nothing can exceed the spirit of fervent piety and single dependence upon the promised aid of the Spirit which is manifested in the public declarations put forth by various Catholic congregations upon their separating from the Roman hierarchy to incorporate themselves with the new Church of German Catholic, or Apostolic Christians." This testimony is abundantly confirmed in an address to his Majesty the King of Prussia, by certain inhabitants of Schneidemühl, in the duchy of Posen. This little band of Bible Christians has ventured to stand out from the Apostolic Church of Rome with a distinctness which has no precedent since the period of the reformation. We should say, that their entire tone and expression of sentiment is decidedly evangelical. Their spiritual character has been greatly advanced by the accession to their ranks of Janes Czereki, a native of Werlubian, a village near Neuenburg. He was vicar in the cathedral at Posen for a year. If his eyes were opened "to the same discovery

which Luther made at Rome." "I should say (observes this interesting man, speaking of Rome) they put every Roman Catholic divine into a coat manufactured in the looms of the Vatican. Whether the cut fits or not is of little consequence—he must suit himself to it; they likewise oblige him to wear a pair of Roman spectacles, which are made to portray every object in a distorted point of view. I, too, received such a pair of Roman glasses, and saw the world as Rome desired." He then goes on to describe the mode of his conversion, mainly by the reading of the Bible. He is evidently a man of masculine mind, and indicates a zeal for primitive truth, promising great things for his native country. To his former clerical colleagues, he says, "Turn away from a power which, instead of diffusing the light of the Gospel, endeavours to propagate the darkness and deceit of lies. See that ye aid not this work of human falsehood. Refuse profane and old wives' fables."

Those of our readers who wish to have more perfect information about the "Apostolic Christians" of Germany, are referred to a work just published, entitled "The Apostolical Christians, or Catholic Church of Germany. A Narrative of the Present Movement in the Roman Catholic Church; comprising—Authentic Documents with references to the *Coat of Treves*; the *Confessions*, *Protests*, and *Organization of the first Seceding Congregations*; the *Acts of the General Assembly of Leipzig*, &c. Edited by Henry Smith, Esq., Author of 'The Pilgrim's Staff.' With a recommendatory Preface by the Rev. W. Goode, M.A., F.S.A.

## Bible Notes.

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The most simple and ancient garment was a tunic: it was a piece of cloth, commonly linen, which encircled the whole body, was bound with a girdle, and descended to the knees.



## J. RONGE AND THE PROTESTANT MOVEMENT IN GERMANY.

It is gratifying to find, that the land which gave birth to Luther is now the scene of events which promise new life to the reformation in that country. As in the days of Tetzel, so now, the mendacity of Romish superstition has been the proximate cause of the movement which is taking place. A young priest, of the name of Johannes Ronge, a native of Bishopswald, in the circle of Neisse, near the Sudetic chain, who had long been in doubt about many of the doctrines and usages of the religion in which he had been trained, was the first instrument employed by Divine Providence in producing those great awakenings which are now spreading far and wide through Catholic Germany. In March, 1841, Ronge was appointed chaplain at Grottkau, where he was filled with many deep thoughts. He gave himself, to the best of his ability, to the instruction of the young, as a kind of relief from the bondage which attached to his clerical functions. "I fled (says he) to the joyous innocence of my school, whenever the burden of the priestly yoke became too heavy for me, and there my strength was invariably recruited.....I strove, in the confessional, and in the pulpit, manfully to oppose and contravene the superstition, the formalism, and all the consequences of priestly oppression and hierarchical dismemberment; but the results were small, because of the mighty barriers interposed by the hierarchy to stem the progress of spirituality. Within these frowning barriers, and under such restraint, fettered alike in body and mind, I endeavoured to sow and plant with toilsome care, what might, perhaps, after all, be doomed to suffocation in the cheke-damp of superstition; my heavy yoke became week by week more insupportable; the more so as I began to discover the dreadful effects produced on the people by Popish despotism, and became acquainted with the depravity and moral degradation of many of my clerical brethren, the danger now seemed to come home to myself. I saw clearly that it was my positive duty openly to declare against the abuses and the soul-killing dogmas of the Church of Rome. *I resolved to die a bodily rather than a spiritual death.*"

Such was the mental conflict through which Ronge was passing. He could brook his bondage no longer. "I stand forth (he says) against the Roman hierarchy, because it crushes my dignity as a man, and reduces me to a state of dishonourable servitude.....As a Romish priest I have no liberty either of thought or conscience, but must yield blind obedience to both. I am an automaton employed to spread over the earth the veil of darkness and superstition.....My fetters, indeed, were consecrated, and in the eyes of the world they are unremovable; but I determined to burst them."

In these and similar words Ronge expresses his state of mind. The result was soon to develop itself. About the time of Ronge's appointment to the chaplaincy at Grottkau, the bishopric of Breslau became vacant, and the diocesan chapter elected an old man of moderate and liberal opinions. The court of Rome delayed the confirmation of the appointment from motives of jealousy. Meanwhile, a Dr. Ritter, vicar of the diocese, assumed the duties of the bishopric, and was guilty of many excesses; but played his part with so much skill that bigotry and fanaticism increased on all sides. The Jesuits and Ultramontane faction made their appearance about the same time, opposing the junior clergy, and ruling conscience with an iron rod. Ronge alone had courage to resist the tyrannous crisis. In an anonymous letter in one of the public journals he denounced the Jesuits, complained of the injustice of depriving the diocese of its bishop, and stood up for the rights of the venerable man who had been elected by the chapter. "Do they wait (said he, with bitter satire) for a return of the times when men sent a mule laden with gold to Rome to be appointed a bishop?" As the result of this bold step, Ronge was suspected, condemned, suspended, and deprived of his cure without trial or defence, notwithstanding a remonstrance signed by eighty of his parishioners, and all the authorities of Grottkau. No attempt was made to impeach his character in a single particular, except that he had dared to wear a short coat and long hair.

He removed to Laurahutte, a mining district in Upper Silesia, about a mile from the Prussian frontier, where he supported himself by teaching. He still, however, clung to the hope that better days might dawn upon him and his corrupt Church. In this hope he was not disappointed, though he little knew what awaited him. Rome herself, in the height of her wickedness, prepared for him a new scene of action, and called him forth to a great work for the spiritual emancipation, we trust, of multitudes of his countrymen. During the autumn of 1844, the bishop of Treves, Arnoldi by name, was in want of money to finish the cathedral of that city. How could it better be realized than by the encouragement of pilgrimages to his ancient city to pay homage to the sacred relics preserved in its far-famed cathedral! There, indeed, was one most precious relic, namely, *the seamless coat* of our blessed Lord! No matter though *eighteen* different popish churches claim the honour of possessing this *seamless coat*: no matter though the present Pope has pronounced the garment preserved as such at Argenteuil to be the genuine one, (contrary to the decision of his predecessor, Leo X.): no matter though two or three places are contending vehemently at the present moment for its exclusive possession. Rome has never been very squeamish about such matters. Money was wanted

by the bishop, and the visits, devotions, and offerings of pilgrims, were invited by public announcement in the organs of the Church. The papal promise of complete absolution given by Leo X., in 1514, to all who should worship this coat, was again revived under the sanction of the present Pope, (though he had decided that it was not the true one); many scandalous tricks, under pretence of miracles, were practised upon the deluded multitude; and no fewer than five hundred thousand pilgrims visited the mysterious shrine in the autumn of last year. Such is Popery in the nineteenth century—"unchanged and unchanging."

The spirit of Ronge was stirred within him at the thought of this horrible idolatry, and he could not forbear remonstrance. From the little town of Laurahutte he addressed a letter to his countrymen, animadverting, in the strongest terms, on the conduct of the Bishop of Treves, in sanctioning such detestable imposture. In this document truth is spoken without disguise. The pilgrimage scene is depicted in all its odiousness, in a moral, social, and religious point of view. He tells the bishop that he "ought to know that the Founder of Christianity bequeathed to his disciples and followers, not his *coat*, but his *Spirit*;" that "his coat fell to the lot of his executioners;" that "God is a Spirit, and they that worship him must worship him in spirit and in truth;" that "the Gospel forbids expressly the worship of every image and every relic;" that "the Christians in the apostolic age, and during the first three centuries, tolerated neither images nor relics in their churches;" and that "the adoration of images and relics is a heathen custom;" with many other pungent lessons, very unwelcome, doubtless, to the ear of a popish bishop. Such boldness in a humble priest, especially one already suspected of Lutheranism, was not to be tolerated. Ronge's letter spread like wildfire. Fifty thousand copies were sold in one fortnight after its publication. "The echo of his words reverberated through the glens and mountains of his native land; nor did they die away till they were caught up by the distant hills along the banks of the Rhine, and awakened a deep response in the northern capitals of the empire." The ecclesiastical authorities were all in consternation. The Bishop of Treves knew not what to do. He resolved to ask counsel of the Pope. "His holiness replied that a careful investigation should be made; and that if Ronge were proved to be the author of the offensive document he should be offered a certain term to retract, and, upon his refusal, should be excommunicated." Bishop Latusek, of Breslau, in whose diocese Ronge had held his cure, communicated with him upon the subject of his letter to Bishop Arnoldi. He was intreated to recant; but, in the true spirit of a reformer, he declined all concession. He declared "that he had only done his duty in giving expression to the almost

universal indignation of his countrymen at the adoration of an article of dress; that he had spoken the truth, and never would retract it; and that, though excommunicated by the Bishop of Rome, he nevertheless felt assured that the great Head of the Church numbered him among his disciples." As the result of his firm purpose of heart, he received a formal letter of excommunication from his bishop, on the 4th of December, 1844. "Thus, (says Ronge) I have been placed without the pale of the Church as an irreclaimable sinner." But the following spirited address shows his undaunted mind:—"Arise, then, ye men of Germany, ye men of France, and of Britain; ye men of Italy and Spain, arise! Men of Europe and America, let us unite with our representative governments in this noble enterprise! To the work, like men; to the work of peace and of freedom! The hour is come. Let us break the yoke of our faith and of our conscience; let us drag down a lying hypocritical priesthood and its hierarchism; let us annihilate Jesuitism, insulting alike to God and man; and usher in the glorious reign of truth, and light, and righteousness; of virtue, and freedom, and love. Let us bring back the true reign of Christ upon earth."

With such a noble bearing of mind, we could wish to trace in Ronge's spiritual history more decisive evidence of his conversion to God; we should like to perceive in him a clearer perception of the grand essential truths which penetrated the heart of Luther, and formed the master element of his reformation. Still it may be that Ronge is a sincere and humble inquirer after apostolic truth; and, if he be, he will yet come more fully into the light of the gospel. Meanwhile, the eye of all Germany is fixed on his bold and decisive course. Rome is being weighed in the balance; and thousands are beginning to see that she is wanting. "The magic charm of blind obedience is broken; and all, whether priests or laymen, who are led to throw off the papal domination, will be placed in a moral condition more favourable to the discovery of the truth. Withdrawn from the papacy, they have no source of faith, no anchor for trust, but the Bible; they will be compelled to go to it for life and direction."

Ronge has had to bear the cross, and has been in various ways traduced and persecuted. The clergy, and most of the bishops, have done their utmost to stay his progress, but all their efforts have been in vain—the name of Johannes Ronge is a kind of watchword through all Germany. By fierce Romanists he is stigmatized as "the infernal stew of a witch's cauldron;" by the enlightened and thoughtful men he is hailed as "the Luther of his age." Enquiring Catholics, in different places of importance in Germany, have taken steps for a formal separation from the Church of Rome, and a union with the new Church of the German Catholic, or Apostolic

Christians, formed under the auspices of Ronge. Among the foremost of the seceders was Dr. Regenhrecht, a professor in the University of Breslau. More recently, Dr. Schrafhaer, who held the office of principal of the University of Freiburg, has joined Ronge's party. There is still a mighty ferment in the Catholic mind of Germany. Christian societies are everywhere being formed under the name of "German Catholic Churches." These Churches distinctly recognize, as the result of an Act of their General Assembly, the exclusive authority of the word of God, renounce the primacy of the Pope, univocal confession, the constrained celibacy of the clergy, invocation of saints, the worship of images and relics, indulgences, prescribed fasts and pilgrimages. They also distinctly recognize entire liberty of conscience, maintain only two sacraments, and contend earnestly for good works as evidences of faith in Christ and love to him. The strictly theological part of their declaration of faith and order is but scanty. It is as follows:—"I believe in God the Father, who, by his Almighty word, created the world, and rules it with equity, wisdom, and love. I believe in Jesus Christ our Lord and Saviour. I believe in the Holy Ghost; in a holy, universal, Christian Church; in the forgiveness of sins; and in life everlasting." We could have greatly wished to find something in their creed, as they have chosen to announce one, upon the depravity of man, the Deity of Christ, his atonement, the necessity of renewing grace, and the justification of the sinner by faith in the righteousness of the Lord Jesus. But we rejoice to say that their whole movement is anti-popish; and the following testimony is borne to them by one who has had ample means of observing them:—"The essential elements of our most holy faith are to be found operating in all their simple and invigorating influence among many of the newly-formed Christian communities. Nothing can exceed the spirit of fervent piety and single dependence upon the promised aid of the Spirit which is manifested in the public declarations put forth by various Catholic congregations upon their separating from the Roman hierarchy to incorporate themselves with the new Church of German Catholic, or Apostolic Christians." This testimony is abundantly confirmed in an address to his Majesty the King of Prussia, by certain inhabitants of Schneidemühl, in the duchy of Posen. This little band of Bible Christians has ventured to stand out from the Apostolic Church of Rome with a distinctness which has no precedent since the period of the reformation. We should say, that their entire tone and expression of sentiment is decidedly evangelical. Their spiritual character has been greatly advanced by the accession to their ranks of Johannes Czarski, a native of Werlubian, a village near Neuenberg. He was vicar in the cathedral at Posen for a year and a half; but his eyes were opened "to the same discovery

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The most simple and ancient garment was a tunic: it was a piece of cloth, commonly linen, which encircled the whole body, was bound with a girdle, and descended to the knees.

Those, who are clothed with a tunic merely, are sometimes said to be naked, as in John xxi. 7. An under garment or shirt was worn under the tunic. To prevent this latter from hindering the wearer in walking, &c., a girdle was worn round the loins. Sometimes these girdles were used as pockets to carry money and other necessary things (Matt. x. 9; Mark vi. 8). Over the tunic was worn an upper garment or mantle. The feet were protected by sandals: to loose and bind them on was the office of the lowest servants. The beard was much attended to: to pluck or mar it in any way was considered a great disgrace (2 Sam. x. 4). A heavy head of hair was considered a great ornament (2 Sam. xiv. 25): as baldness was accounted a source of contempt (2 Kings ii. 23).

The dress of the women differed from that of the men, chiefly in the quality of the materials, and in the women wearing a veil. Rings, necklaces, pendants, and other ornaments, still worn, formed part of the apparel of the Jewish ladies; and, like the oriental women of our time, they tinged their eyelids with the powder of lead ore. Thus Jezebel did, who, in 2 Kings ix. 30, is said to have painted her face; and Job's youngest daughter (xlii. 14) had a name (*Keren-happuch*—that is, the horn of punk, or *lead ore*) in reference to this practice.

Mirrors or looking-glasses formed an important accompaniment to the female wardrobe: anciently they were made of melted brass polished, and were carried in the hand.

## The Allotment System.

### NO. VIII.—ON SPADE LABOUR AND ITS EFFECT ON THE SUBSOIL.\*

THE great advantage which spade labour possesses above all other is, that if it be properly done, it disturbs the subsoil, and brings to the surface the soil which had previously been buried. It is astonishing, to any person who takes the trouble of thinking, that a farmer can be contented with his own system, so long as at least half of his vegetable mould lies buried from year to year, without ever being exposed to the influence of the sun and air, or ever nourishing anything but the tap roots of weeds. And yet this is the fact in innumerable cases. A field is ploughed, say four and a half inches deep and nine inches wide—which makes a show of depth when the sod is turned on its edge, without the reality—and the sole of the plough by its weight crushes the undisturbed mould together, and makes it so hard, that nothing but the

\* From a report of a lecture delivered before the Hereford Society for Aiding the Industrious, by the Rev. Robert Wood Ryle.

root of the weed can penetrate it, whilst it acts like a tank to hold the surface-water. Next year the land gets just such another ploughing; and so on, from year to year, always turning over and over the same four and a half inches of mould, and growing all the crops from it, and the farmer all the while complaining that his soil is so shallow that he can do nothing with it; forgetting that his bad tillage has produced an artificial shallowness, and that there are four, or six, or eight inches of good mould underneath, which have never grown so much as a blade of grass for him. Few men would take a farm with soil no deeper than what they are content to cultivate, no matter how deep the mould underneath may be; and yet they always lay the blame of their indifferent crops and scanty profits on the soil, or the season, or the seed, or the labourers, and persevere in the mismanagement that does them more harm than all these imaginary or exaggerated causes put together could possibly do. Much is said of the virgin soil in the new clearings of America or Australia; but I believe that there is more virgin soil in England, lying useless under mould that has been wrought year after year, than could be easily calculated.

Add to this the fact, that wherever a farm has been cultivated on this system for a few years, the best part, the liquid portion, of the manure has been all that time draining into the part of the soil which has never been turned up, and even into the subsoil beneath it. Here is so much manure wasted, and so much of the richest soil on the farm left unoccupied. In the meantime, the overworked surface ceases to yield a profitable crop; and presently the farmer finds it necessary to give it a fallow—*i. e.*, to set apart a portion of his ground for the growth of weeds—for a fallow is, in the average condition of farms, nothing better. Would not common sense say that the best way to fallow land is to change the position of the mould altogether; to bury deeply the worn-out portion, and to bring to the surface that virgin soil which has so long been deeply buried? But the expense! It is true that a good crop will cost more than a bad one, and that you may have a fallow of weeds for nothing; but I am not sure but that, as mere matter of calculation, the good crop will pay best when the year's accounts are balanced.

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### Poetry.

“OH THAT I HAD WINGS LIKE A DOVE.”—PSALM LV. 6.

DID I ask for the wings of a dove,  
That impatient from grief I might flee;  
Did I wish to be soaring above,  
Uncall'd, Lord, unbidden by thee?



Unwilling to suffer below,  
Am I weary of doing thy will ;  
Would I hasten from labour and wee,  
Nor wait thy designs to fulfil ?

Forgotten the privilege given,  
To suffer for Him I adore ;  
Would I fly uninvited to heaven,  
Because I would suffer no more ?

O, cowardly feeling, away !  
Far from me, impatient desire !  
My God ! I am willing to stay,  
And do all that thy will may require.

No : had I the wings of a dove,  
I'd remain in the place where I am :  
I'd fold them in patience and love,  
And wait for the call of the Lamb.

But if thou should'st bend from the skies,  
Dear Lord, and invite me to flee ;  
In joyful expansion they'd rise,  
And swiftly they'd bear me to Thee !

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### SEASONABLE CONSIDERATIONS,

WITH REFERENCE TO THE CHURCH OF ENGLAND AND THE  
BOOK OF COMMON PRAYER.

Among the many proofs of the value of the Book of Common Prayer is, I think, to be noticed that one of different classes of its enemies being so jealous of it in a similar way. Various are the respects in which many would, what they call, purify the Church. That they would substitute, alas ! mere tin for gold, is evident from what they would do, and the way they would set about it. It is not talk about the spirit that will effect the work of the spirit. And when men tell us of greater gifts and more extensive edification, we wish for some clearer evidences than can be expected to be found in the ranks of disorder and confusion—in the anomalous imaginations of some, or in the more daring ideas of others. There are never wanting those who will tell us in how many particulars we resemble Rome ; “that the wisest and ablest men of the Church of England are so moderate that they would willingly come over to the Church of Rome, or at least meet it half-way.” Hence is there a strong endeavour for a leaning to Popery ; and it is well if, now and then, weaker minds are not led away, by the doubts of some and the confusion of

others, to absolute infidelity. And are we not told from other quarters, that there is *so little* difference with them? Here, mark, neither these nor the others seem to look for concession, except from us. Liberty of conscience, in the vocabulary of those whom it suits to be energetic about such things, is most intimately allied to peace and unity. **WILKIN**, we ask, is the member of the Church of England deprived of his liberty of conscience? What is there to hinder his peace and unity? He has all three before him, and can avail himself of them, if he pleases, to the praise of God. E. W. B.

## Village Dialogues.

NO. IX.—ABILITY AND AUTHORITY.

(Continued from page 343.)

ABOUT a month after the conversation, related in the last number, which took place between the pariah clerk of W— and the Dissenting minister of the same place, the former was surprised by a call from the latter, when, after the usual compliments were interchanged, they proceeded to the subject of *the ability and authority* of the Christian minister. **William Lambert**, the young teacher, thus addressed his aged neighbour, **John Hewson** :—

“I have been thinking very seriously, and, I trust, with earnest prayer, for the enlightening influence of the Holy Spirit to shine upon the Scriptures which I have read, on the *authority* as well as the *ability* that we ought to possess to preach the Gospel.”

**J. H.** You speak well on this question, and I have no doubt you will be led into the truth. In my old-fashioned way I think that there is nothing that hinders a man more in discovering truth than pride. Humble sincerity is the sure path to find out what is right.

**W. L.** There can be but one opinion on that subject; therefore, my aged friend, let me call your attention to what passed in my mind since we met.

**J. H.** I will gladly listen to what you say.

**W. L.** Your homely comparison of sheep choosing their own shepherd, or thieves choosing their own watchman, staggered me; so I read the New Testament, and I found no example of the people choosing their own minister. I am, therefore, come to the conclusion that I cannot have been “called, chosen, and sent” to preach the word of God to mankind.

**J. H.** Thanks be to God for bringing you to this conviction. You are now right, so far, and God will lead you forward further in your course.

**W. L.** I must not act rashly; but, as far as I yet see, I

have mistaken the grounds on which I have hitherto stood. I was brought up a Dissenter. I did not possess the means of knowing the *authority* of the Church. I took for granted that Church people were bound together by political and worldly motives, and that the Dissenters took their faith only from the Bible. So I got on from step to step to pursue and adopt all their plans until I was called to W—.

*J. H.* Though I have endeavoured to go on in my own little sphere, without troubling the world with my opinions, so many good and learned men, in higher life, having taught all things God has revealed, yet I could not but observe that the Dissenters, generally, mistake the very nature of the Christian Church. It is the Church of God, not the church of men. The Church of England is a branch of it. It is so independent of all human law. It is true that it is in this happy country "established by law;" but it would be a true Church, teaching as it does the doctrines of Christ, if it had no law in its defence: yea, if the law (I mean man's law) were opposed to it, and even persecuted it. Lord Eldon justly said, "the Establishment was not designed to make the Church political, but to make the State religious."

*W. L.* Truly, that is a noble sentiment, and at once convincing. For, I see that, as a family ought to be religious, so the State, being only a large family, should maintain religion.

*J. H.* Here then we agree. Suppose, then, that a large family were to throw off all religious obligations, what peace, order, regularity, comfort, could exist in it? Let us suppose that the Government of our country were Deistical, or Atheistical, and that the nation, too, were to be so, what would become of it? Did not revolutionary France, in the memory of many living, show the sad effects of such an opinion? Does not all the clamour of the present times, about what they call the separation of Church and State, tend to the same results?

*W. L.* Really, sir, I did not think that the case of Dissent was so bad. We know not, many of us, what we do when we would take away the support which the Church gives to the State, or what the State is bound in justice and gratitude to give to the Church.

*J. H.* Yes: the Church of England has been "sowing spiritual things" in this nation for many years, by which learning, trade, commerce, prosperity has flourished, is it much for the Church to "reap the worldly things" of the State? Your Dissenters talk of the "voluntary principle," which means, if there be any meaning in words, that men may live in society, whether temporal or spiritual, each doing what is right in his own eyes. If the "voluntary principle" be carried out, I may burn your meeting-house to-night, and you may pull down our fine old church, so that the people of W— may be without any teacher or minister. Dear Mr. G—, and

you yourself may seek your daily bread by manual labour! God forbid that I should charge the Dissenters of any class with such intentions; but Dissent, carried out to the extent that modern political Dissenters cry for, must be productive of such enormous evils!

*W. L.* I cannot deny your inference; but I believe that few of us see so far. We do not mean to do harm; we want only to mend what we think amiss. But, however, I see my own error, and I am resolved, by God's help, to amend it.

*J. H.* But, my friend, this is not all. If temporal prosperity only be aimed at, we shall fall far short of the mark. The Church on earth is the nursery for heaven. To break the bonds of union and love on earth is to disqualify us for heaven. No Dissenter has yet proved that the Church of England contains damnable errors in her creeds—why, then, create divisions and separations from it?

*W. L.* You need not say a word more; for, since our last conversation, I have been led to reflect upon the *authority* which a minister must have from the right source. I have fully resolved to solicit admission into the Church of England. I will call upon our excellent vicar, and entreat him to guide me with his advice. You know that I was a fortnight in London since we met, and I was astonished to see everywhere new churches springing up; and I was told that they are filled by attentive hearers and worshippers. I learned, also, that many Dissenters get their children to be educated for the Church, and many Dissenters have gone over to it. By God's help I will do the same.

*J. H.* I wish you "God speed" in your honest purposes. Mr. G— will give you the best advice.

*W. L.* I will call upon him to-morrow. Good night. Many thanks to you for your kind assistance in setting me right. You have already done your duty.

*J. H.* Let us both give thanks to God, who has been graciously pleased to make us a blessing to each other. Good night.

The result of these conversations was that Mr. Lambert had frequent interviews with the vicar. Mr. L— went to the university of C—, where he distinguished himself most honourably, and was ordained as curate to Mr. G. The Dissenting meeting house was closed as a place of worship, and was opened as a national school. Most of the Dissenters became Churchmen at W—, and great were the blessings that happily ensued.

It is much to be wished that all our Church people were endued with certain great Church principles which they can apply, like the clerk of W—, in defence of the doctrines and discipline, the ground and constitution, of the Church.

Oct. 8, 1845.

W. M.

## REUNION ONE OF THE HAPPY INGREDIENTS IN OUR BLISS.

It is a wonderful, yet a most comforting and encouraging consideration, that the power and extent of our love are not confined to this earthly state. When removed from all its engagements, we still may exercise many a property of undying existence; and our love, in its purest and best associations, may triumph over the grave and over death itself. It is not improbable that at once, upon quitting our tabernacle, we may be susceptible of a congenial, a mutual, a well-nigh seraphic joy, in connection with our state and our company. But, once arrived at "the beatific vision" of our God in the glorious resurrection, there must be greater ability for such a purpose, and greater scope for angelic gratifications.\* Very consistent with the purposes of heaven would it appear that there should be a reciprocal interest in, and a mutual communication of, many a celestial thought and desire—much more so that this should be the case with those who have here shared our "sweet counsel." And oh! what an increase does there seem to our benefit when no longer mortal bodies clog the soul—when no longer the veil of perishable humanity intercepts the bright vision of the Great Eternal, of whom it has beautifully been said—"How glorious, how transcendantly glorious, must He needs be who is the being of all beings, the perfection of all perfections, the very glory of all glories—the Eternal God!" To be assimilated and occupied in the same glorious way—to be the more endeared to each other the more spiritual our perceptions—how blessed! Even in this life the children of light know this; but there, where all is life and immortality, how transcendent! We may justly dwell upon our privilege here, and look unto Jesus that it may be so with us. To "meet and part no more"—this alone were a mighty boon: but it is too little for an aspiring soul; it longs for full and extensive participation, and reposes in the Almighty and Most Merciful to grant it, through Jesus Christ our Lord.

E. W. B.

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\* It is not unlikely that the souls of good men will hereafter mutually congratulate each other that they have escaped the numerous rocks, and shelves, and quicksands, and threatening storms, and no less dangerous calms through which they are, at length, arrived at their peaceful haven."  
—*Boyle*.

"We shall, I think, be renewed in the other life, through Christ, and shall much more perfectly, recognize our parents, wives, and children."  
—*Luther, in his last Conversation*.

## Martyrs.

"The Noble Army of Martyrs praise thee."—THE DEAR.

WILLIAM DANGERFIELD.

In the year 1558, William Dangerfield, of Wootton-under-edge, was taken from his wife and ten children, the youngest only four days old. The wife and her infant were sent to prison ten days afterwards, and shut up with thieves and murderers, not being allowed to approach a fire, so that she was compelled to warm the clothes for her infant in her own bosom. The husband was kept apart from her, and laid in irons till his legs were fretted almost to the bone. The Roman bishop sent for him after three months' imprisonment; and, telling him that his wife had recanted, persuaded him to abjure. He was then allowed to see her. On learning what he had done, she exclaimed, "Alas! have we thus long continued one, and hath Satan so prevailed as to cause you to break your vow made to Christ in baptism!" Struck with this, he prayed to God that he might not be suffered to live so long as to call evil good, and good evil. Being then sent from the prison, he returned homewards; but on the way was taken ill, probably from the severities he suffered in prison, aggravated by his mental sufferings, and shortly after died!

The wife was still detained; and, being examined before this Romish prelate, was again sent to prison. There she and her child continued, till at length, having no nourishment for her babe, it pined away and died from cold and famine. The mother soon followed. Nor was this all: the husband's mother, more than eighty years of age, being left destitute of necessary comfort, perished shortly after their apprehension. The sufferings and fate of the nine orphans left at home are not particularly recorded; but, as credible persons dwelling in Wootton-under-edge related, "they were all undone."

**BIDDING PRAYER.**—The formulary which the Church of England in the fifty fifth canon directs to be used before all sermons, lectures, and homilies, is called the Bidding Prayer, because in it the preacher is directed to bid or exhort the people to pray for certain specified objects. The pulpit is the place for instruction, and not for prayer; and therefore the Church of England only requires in the pulpit the use of the Lord's Prayer, that divine form which is used in every ordinance of the Church. But so important is prayer, private as well as public, that the Church would have her ministers call upon her people, each Sunday, to pray for certain specified objects. For those objects, as the Church has publicly prayed to God, she exhorts her children to do the same in private.

## Correspondence.

## A WORKING MAN'S THOUGHTS ON POPERY.

## LETTER III.

REV. SIR—In my last letter, the history of “the Mother of Jesus” is truly pleasurable to read and contemplate. In this I shall bring her before your readers in the reverse of her experience; and it is in this view that I am anxious to present her, in order to show that she was simply a *woman* and a *mother*.

I will here quote from No. 392 of the *Penny Magazine*, May, 1838, in which the writer says of Jesus and his mother —“In the days of his hopeful and impressive youth, she had kept all these sayings in her heart;” and, maternal fondness, following him into riper years, trusted, with his disciples, that it “should have been he which should have redeemed Israel.” While a mere infant in her arms, a venerable man had warned her:—“A sword shall pierce through thine own soul also.” But it was a parenthetical warning, doubtless forgotten in the “marvelling at those things that were spoken of him.”

Now, sir, although we may not see “eye to eye” in the sentiments I have already expressed, yet I trust there will be *some* agreement in our views. It would be very profitable to notice all the gracious acts of Jesus recorded by the evangelists, from his baptism until his betrayal, to all which his mother must have been most sensibly alive. But I omit to notice the cures he performed and the blessings he dispensed, and hasten to trace the Saviour from the room in which he ate the passover with his disciples to Gethsemane and Calvary, and shall consider his mother to have been a spectator of all the indignities and cruelties which Jesus suffered, and which caused those who witnessed them to utter “wailing and lamentation.” (Luke xxiii. 37).

Immediately after eating the passover Jesus went unto a place called Gethsemane, a garden, to which he had often resorted for prayer and communion with his heavenly Father—where his soul had been often poured out in solemn and holy rapture, and where he now must send forth his “strong crying and tears.” Let us enter the sacred enclosure—the evangelists still hold open the gate. We can go in at Matt. xxvi. 36; Mark xiv. 32; Luke xxii. 39; John xviii. 1. We need not travel to Jerusalem to be impressed with what once transpired there for our salvation. These passages lead us to the memorable spot sooner and safer than we could get there by pilgrimage. Let us softly tread the hallowed ground: let us pause on every word used in describing the awful scene of bloody sweat. Behold the harmless, holy Jesus!—hearken whilst he

feebly utters—"Father, if it be possible let this cup pass from me!" See him remove from one part to another of the garden—his burden increasing at every step, and his fervency in prayer increasing with every articulation—he had not to pray for pardon—he was sinless. In him the eye of eternal rectitude could discover no blemish. Of his life infinite justice expressed entire approval. He had had compassion on man's miseries and healed them. He had wept over Jerusalem. He had said to his disciples—"Fear not them who can kill the body." He had contended with the opposing powers of earth and hell without a failure or a murmur. He never once expressed sorrow for himself. And now, with no object of pity presenting itself to his divine and gracious notice—with no proud Pharisee to question him—with no unbelieving Sadducee to catch his words—with Jerusalem out of view—all alone, in the darkness of night, in the stillness of retirement—why, oh why, his unutterable agony? He who had shone with effulgent glory on Tabor is bathed in blood in Gethsemane!

What must have been the paleness of the disciples at the words of Jesus—"Rise, let us be going; he is at hand that doth betray me;" whilst his sweat and drops of blood, and tears, the evidences of his passion, were made visible to their sorrowing eyes by the lanterns and torches of his betrayer and murderers. Betrayed by Judas, Jesus is apprehended, and led to Annas, before whom he was struck on the face by a vile slave. Afterwards he was sent to Caiaphas, who rent his clothes and exclaimed—"He blasphemeth;" the bystanders cried out, "he is worthy of death;" and, falling on him, one spit on him, another buffeted him—this pulled him down, the other plucked him by the hair of his face. Then was fulfilled Isaiah l. 6—"I gave my cheeks," &c. From Caiaphas, Jesus was led bound to Pilate, who, on hearing he was a Galilean, sent him to Herod. Herod, in derision, clothed him in a motley garment; and, because Jesus did not reply to his questions, indignantly sent him back to Pilate, who, though finding no fault in him, delivered Jesus to be crucified.

Now, sir, could all this have been transacted without the knowledge and compassion of the tender women who, at earlier periods of Jesus's history, had ministered unto him? Certainly not. They had long been near to him, and would they now be far off? Oh no!—and is it not probable his mother was in close attendance, fully aware how her son was dragged from judge to judge, suffering in all places, and from all persons, affronts and persecutions? Could it be possible for the "Mother of Jesus" to see him led through Jerusalem by a rabble, and not, with unutterable bitterness of soul, behold the fulfilment of Isaiah lii. 14?—"His visage was marred more than any man, and his form more than the sons of men." Oh, think of the yearnings of her compassionate bowels, as she is supported onward to Calvary! It is a real narrative.



She saw him nailed to the cross; she saw the inscription placed on his head; she saw the division of his garments, and the casting of lots for his coat; she heard the passers-by revile him; she saw them wag their heads; she saw and she heard the chief priests and scribes mock him, saying, "He saved others—himself he cannot save." She heard the thief cast reproaches in his teeth; she heard Jesus pray for his persecutors and murderers; she was there when the penitent thief said, "Lord remember me." She heard his gracious answer—"This day shalt thou be with me in paradise." She heard him say—"I thirst." She saw persons run and fill a sponge with vinegar, and put it to his quivering lips; she beheld her son receive it; she heard him say—"Father, into thy hands I commit my Spirit." She saw him bow his fainting head and give up the ghost. She saw a soldier pierce his side with a spear, and forthwith came thereout blood and water. From all this, she saw many retire smiting their breasts; she was, with all the spectators, left in darkness at midday; and not a murmur escapes her lips! Oh Calvary!—what have been the indignities, and agonies, and prayers, and death, which thou hast witnessed?

Now, sir, who can tell what is implied in the text—"Now, there stood by the cross of Jesus, his mother." Ah, alas! where now the assurance and delight in the favour of God inspired by the angel's first announcement? Where now her exultation, and strong desire for its accomplishment, when she said—"Behold the handmaid of the Lord: be it unto me according to thy word." Where now the high flow of spirits by which she was carried with haste to the "hill country?" Where now the sweetness of three months' intercourse with her beloved cousin Elizabeth? Where now the astonishment and delight produced in her by the visit of the "wise men," and the presentation of gold, frankincense, and myrrh? Where now the joyful feelings of her soul, when the angel directed the shepherds to visit the manger, and made known the sayings that were told them concerning her child? Where now the overflow of gratitude that filled her tender bosom, when she presented her son to the Lord in the temple, and beheld Simeon take the child in his arms, and bless God, saying,—"Mine eyes have seen thy salvation," and herself and Joseph marvelled at the saying? Where now her expectation of the future distinction of Jesus when addressed by Simeon, he said—"This child is set for the fall, and rising again, of many in Israel?" Where now her joyous astonishment at every development of Jesus's knowledge—at every display of his power—at every expression of his benevolence? Where now the high satisfaction of her soul, at the several occasions of his heavenly Father's approval, demonstrated by a voice from heaven, saying, "This is my beloved Son?"

In conclusion, sir, let me ask your readers to compare the

early and later experience of "the Mother of Jesus," and then contrast the instruction and practical benefit to be derived from the Gospel narrative of her with the varied, fanciful, and unmeaning addresses of the litany of the "blessed Virgin" in Popery; and then ask—Is there not, in these Protestant views, more soundness and truth than can be found in the former? We are in a world of changes—we need sympathy verbal or written, and here we have it. The joy and the sorrow of "the Mother of Jesus" was very great: we cannot adequately conceive of it. Mary had the keenest sensibilities—the highest refinement. Read her song: how sublime! how holy! How quick and acute, then, were the throbbings of her heart, while from Gethsemane to Pilate's hall, and thence to Calvary, she went sorrowing. Now was fulfilled that solemn declaration—"A sword shall pierce through thine own soul also." Her soul was filled with anguish. It is recorded, "God spared not his own Son," and it may be said the Son spared not his own mother. Marvel not, then, you, who have been bereaved; nor you, who are apprehensive of speedy bereavements! Yours is a mingled experience. So was the experience of Mary. Look at the Gospel notices of her life. No changes can ever happen to another as did to "the Mother of Jesus." You are in a world of sorrow, afflictions, and death; and now your attention has been directed to so striking a case of change, in one who might have been thought exempt from the bitterness of disappointment and affliction; but who shared these more than any other. Frequently look to "the Mother of Jesus"—not indeed in the Papist's litany: this would be useless, presumptuous, and impious; but in the light of divine truth: and let her uncomplaining endurance be your bright exemplar.

Remember, "all Scripture is given by inspiration, and is profitable." May you, then, be edified by these serious views of so interesting and instructive a subject.

Oct. 13, 1845.

J. M.—.

## Notices of Books.

*New Principles for the Poor.* By HENRY HARDINGE, B.A.,  
Rector of Theberton. London: W. E. Painter.

THE subjects discussed in this book are of deep and lasting interest; and are handled with considerable judgment by one who is evidently a well-wisher to his kind.

*Popery, the Enemy and Falsifier of Scripture.* London: Painter.  
A New Edition, corrected and enlarged. 1845.

THIS little volume deals in *facts and evidences*, which must carry conviction to every honest mind that Popery is the *enemy* and *falsifier* of Scripture. We wish for it an extensive sale and a careful perusal.

## The Fathers.

NO. XI.—LIFE OF ST. J. CHRYSOSTOM, BISHOP OF CONSTANTINOPLE.

*(Concluded from page 354.)*

In the year 397, the bishopric of Constantinople became vacant by the death of Nectarius. Many candidates for the succession presented themselves, but the claims of none were so generally received as those of St. Chrysostom. He was accordingly recommended to the emperor Arcadius, who immediately accepted him, and ordered him to be secretly conveyed from Antioch to Constantinople. His consecration was sanctioned by all the most eminent bishops except Theophilus, of Alexandria, who alone dissented from the general opinion and esteem which his character had inspired. St. Chrysostom, entering upon the holy duties of his office, applied himself with unwearied diligence to purify the practices of the clergy, into which many irregularities had been introduced. He abolished all customs calculated to secularise their employment, reproved the laxity of their devotion, and exhorted them to continue in prayer and fasting; in all things reviving that discipline which, in ancient times, had made the Church glorious. The correction of these evils necessarily gave offence to most of those who were affected by the change carried into execution by the bishop. He especially incurred the displeasure of Eutropius, a particular favourite with the emperor. This man exasperated St. Chrysostom by repeated violations of ecclesiastical law, and contempt of episcopal authority, which proceedings, at length, issued in his punishment.

This transaction was scarcely concluded when St. Chrysostom found himself involved in a controversy with a still more powerful opponent in the person of Gauias a Goth, a general in the Roman army, and a competitor with the emperor himself. Eutropius, professing the Arian heresy, desired that one of the churches of Constantinople might be given up to himself and his followers for their religious services. This St. Chrysostom refused to concede, and supported his refusal by producing a law which forbade the assembling of heretics within the city. Thus were the ambitious schemes of Gauias frustrated; and thus did the noble St. Chrysostom shew himself to be a faithful guardian of the trust committed to his care. Shortly after this occurrence the Egyptian monks, headed by Ammonius, presented themselves in a body to St. Chrysostom, entreating his intercession with Theophilus, bishop of Alexandria, on their behalf. This he undertook with the greatest respect to Theophilus, who was, however, provoked at the interference of St. Chrysostom, and a contention subsisted between them, until, at the death of their leader, the monks returned in peace to Egypt.

A report of some disorders among the Asiatic Churches having reached the bishop, he departed for Ephesus in order to ascertain the state of the Christians, and especially of the clergy, in Asia. He there deposed six bishops whose characters reflected dishonour on the Church; and, at his return to Constantinople, was welcomed with every demonstration of joy. But unknown enemies were even now combining against him, and the day of open persecution was at hand. Two Syrian bishops, viz., Antiochus, of Ptolemais, and Severian, of Gabala, the first to form a conspiracy, were afterwards joined by Theophilus, of Alexandria. St. Chrysostom had lost the favour of the empress by a false construction put on some of his public expressions, which were represented to have a seditious tendency. This favourable opportunity of his disgrace at court was seized by his enemies, who repaired to Constantinople with the design of deposing him. A synod was immediately convened by Theophilus, consisting of thirty-six bishops; and Chrysostom cited to appear before them. This, however, he refused to do, making exceptions to four of his judges, including Theophilus. They accordingly proceeded to depose him, and his accusation was transmitted to the emperor, containing a charge of high treason. The steps they had taken received the imperial sanction, and banishment followed his degradation. But the turbulence manifested by the people, on account of his removal, effected his restoration to authority. Once more, however, his boldness in reproving erroneous practices brought him as a culprit before the tribunal of the state, by which, on some frivolous accusations, he was a second time exiled. The holy bishop was conveyed to Sebastia; afterwards to Cuausus, and finally, to Cæsarea, where the toils he had undergone, during his journey, nearly proved fatal to him.

An invasion of the country at this time by the Isauri caused great disturbances at Cæsarea, which being attributed to the influence of St. Chrysostom, he was remanded to Cuausus, by the inhabitants of which city he was honourably received. The exalted holiness of this saintly bishop was here manifested in the energy with which he prosecuted the lofty employments of his calling, and by the apostolic spirit in which he disregarded tribulation, however great, in this world, laying hold on eternal life. The severe climate of Cuausus dangerously affected the health of St. Chrysostom, and death in a variety of forms was ever presenting itself to him. The town was continually threatened by the horrors of a siege; and the prayers of the faithful literally ascended from the tops of the mountains, and of the rugged rock, whither they betook themselves as the only secure places of resort. St. Chrysostom was removed from these dangers to Arbissæa, a city of Armenia;

and in this miserable situation he continued for some time, labouring incessantly to gain converts to the worship of the one Lord, and the acceptance of the one faith and one baptism of the holy Catholic Church. Jealous of his influence, and desirous, if possible, to hasten his departure by the exercise of still more cruelty, several of the bishops, who had been active in procuring his first banishment, obtained an order from the emperor to transport him to Piteous, the most desolate place they could fix upon. The savage barbarity of the guard appointed to conduct him thither nearly accomplished their purpose, and laid the object of their hatred in the dust. He survived, however, till the day after his arrival, when he received the holy sacrament; and, offering his last prayer to God, left the melancholy scene of his latest sorrows, and entered where they hear no more the voice of the oppressor.

Thus, in the year 407, died the apostolic St. Chrysostom, brought low by the hand of violence, and silenced by the wicked machinations of his enemies, yet one of the brightest examples in the holy company of ancient fathers. Days to be much remembered are those in which they guided the Church Catholic, when she wanted not a man to stand by her rights. Now, that they rest from their labours, their works, following them, call us loudly to tread in the steps of the glorious dead.

C. M. S.

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### MEMOIR.

OF THE CHARACTER AND CONDUCT OF JAMES G—, WHEN HE FIRST  
CAME INTO THE SERVICE OF MRS. G—;

*With some particulars of the religious change of heart that he experienced in his last illness.*

BY M— G—.

(Continued from page 397.)

The first favourable expression that I could learn from poor James was a wish, expressed to H—, his diligent attendant, that he could turn his heart more to God, and a hope, if he recovered, that he should live more to his glory. When she read the fifty-first Psalm to him he admired it; asked for a hymn; liked Mr. S—'s prayer; and regretted that his mind wandered; hoped that the Lord would have mercy upon his poor soul; and often said "Lord have mercy upon me! Christ have mercy upon me!"

May 23rd.—About a week after the danger had appeared, he said to H— he feared God; but he wished he could feel himself more a sinner—it was awful to be cut off unprepared—it was hard to repent on a death-bed—hoped that God would deeply smite his heart; and that he should be thankful for

his mercies ; felt it was wrong to read the books he used to do—he would not read them any more. The books alluded to were historical : they were his favourite study, and had engrossed his mind so much that, frequently in his wanderings, he fancied himself engaged in battles.

Mr. S— continued to pray with him daily, and to enforce resignation to the will of God ; and I, too, read a little in the Scripture to him. I read the twenty-fifth Psalm, to shew him that God would teach sinners, because he was good ; Isaiah liii., to present to him the sufferings of Christ, and their object ; Ezekiel xviii. 31, to shew the Lord's command to have a new heart, and his promise to bestow it ; Ezekiel xxxvi. 26, and that whatever he commands, he promises to bestow. I read Rev. iii. 20—"Christ stands at the door, and knocks." I said, "He is now knocking at the door of your heart, by this sickness." To encourage him with instances of the mercy of Christ to sinners, I read to him of the prodigal son.—(Luke xv.) The woman of Samaria.—(John iv.) And the thief on the cross (Luke xxiii.) He made frequent complaints to H— of the hardness of his heart—"Oh, this hard heart ! this hard heart !" He said to her of me, very earnestly, "the Lord has blessed her, and I hope he will bless her." This was the first mark of his valuing my instructions, and it gave me great comfort. He hoped the Lord would pardon his sins if he was taken ; or, if he lived, that he should lead a very different life, and he hoped he might see the nothingness of the world.

Saturday, 29th.—I read to him (Isaiah lv. 1), and asked if he knew the meaning of coming "without money and without price," &c. He said, "yes, I know our good deeds cannot save us ; but we must cast ourselves upon Christ." He complained to me that he did not feel his heart at all softer ; and this, I think, was the first day he spoke to me of his soul.

When H— went to him at seven o'clock, she found him very wretched ; he wept, and said it was an awful time ; that when Mrs. B— knocked on the floor for her, he thought it was all over with him, and his very flesh trembled ; it would be a happy release if he could be sure of going to glory ; wished he could feel the peace and comfort that Miss G— did. He said, "this fever ! this fever !—it prevents my enjoyment of religion ; but it is all right—it does not signify what this sinful dust and ashes suffer if the soul could but go to heaven." He asked H— to read to him John iii. ; and, after hearing the words, "He that believeth hath everlasting life," he was a little more composed, though he continued very low and unhappy all the day. He talked of his funeral, and where he wished to be buried ; and asked H— to attend his body to C—.

Monday, 31st.—About five o'clock in the afternoon, H— came to me with a cheerful countenance, and said, she was

sure James would like to see me ; upon which I went immediately into his room. He looked more comfortable than I had seen him before. I said, " You don't doubt the willingness of Christ to receive you ; do you ? " He replied, " Oh no ! (rather eagerly) I don't doubt him, but I have so little light in my mind." I said, that though he had not so much as he wished, yet I trusted he had some light, or he would not have seen and felt his sins as he had now done. I added, " I think you can now say, as the prodigal son did, ' Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son.' " He said, " yes, I know I am a sinner—a great sinner, and my only hope is in Christ. I think I have done all I can—I have cast myself at the feet of Christ, and I won't worry myself any more. I can leave it more to him. If I recover, I hope I should live more to his glory." He talked much to H—that evening, and spoke very pleasantly of my mother and me. She wished I could have heard the sweet expressions he used about me. He expressed a desire to live that he might serve us better ; and said, " people may call them Methodists ; but it is the true Gospel." This conviction must have arisen from finding that our view of the way of salvation was suited to his case, and had upon it the stamp of truth.

June 1st.—I said to James, " I hope you feel the same comfort now you did yesterday." He said, " yes, but it is very little ; I have no assurance." I replied, " no, I could not expect that you should. I have thought of two passages connected with your state (Rom. v. 1), ' Being justified by faith, we have peace with God ; ' and (Heb. iv. 3) ' For we which have believed do enter into rest.' Here are peace and rest in consequence of believing ; you have a little faith, and with that a little peace and a little rest in proportion to your little faith." He said " yes, but it is very little." I replied, " little as it is, yet how great !—and, having a little, it is an earnest of more ; and you must wait on the Lord to supply you in his good time." He said, " ever since you explained to me those passages that show the willingness of God to receive the vilest sinner, I have been able to take a little comfort. I don't know what Dr. S— thinks of me, but it is not Dr. S—."

About this time his nights were very distressing, and he dreaded their return. Extreme restlessness and delirium, without a wink of sleep, and the cough almost incessant. In the evening he would say, " now it's coming." H— asked what he felt, and he said, a throbbing all over, from his fingers' ends ; but, much as he suffered, one could only admire the wisdom, as well as the love of God, in laying upon him a burden so necessary to humble his soul. God is not like an earthly parent, who is too weak and tender to inflict present pain, though it may save the child from a greater evil in future ;

but he applies the remedy in time though it be ever so severe. "He does not afflict willingly, nor grieve the children of men ;" but he brings them into trouble, as he did the children of Israel in the wilderness, to humble them and to prove them, that they may know what is in their hearts (Deut. viii. 2).

June 2nd.—He wished to see me in the evening—I urged upon him that his sufferings were much less than his sins deserved, and nothing, if his soul could be delivered from eternal pains ; it was a mercy that he was yet spared to pray. I encouraged him to touch the hem of Christ's garment, like the woman in the Gospel (Matt. ix. 21) ; and read to him Rom. x. 13. H— told me at night that he had been offering up short petitions in the evening for God's grace, for resignation to his will, &c. Speaking of his former companions, he repeated with emphasis, that, if he recovered, he would tell them what an awful thing it was to have death staring in one's face unprepared.

June 4th.—I read Psalm li., and he shook his head and looked as if he felt it ; a verse also from Isaiah lvii. on a broken and contrite heart. He said, "I want my heart to be more broken." "But you do feel it softer than you did?" I said. He replied, "O yes, there is a great difference ; I have cast myself upon God : but I don't feel any more light." I said, "you must pray and wait patiently, and God will give you comfort when it is best for you." He said, "I hope the Lord will show me the light of his countenance. I have sinned against my conscience and in a hardened way. I am unworthy of the mercies of God ; but when I doubt, I think of the great mercies he has already shown me, that I have every possible comfort—if I was my mistress' own child I could not have more comforts—and then I am encouraged to hope. I should be resigned to die, if I could be sure of having but the lowest place in those blessed mansions. I am sorry I was brought down here (into H—'s room) ; you will be afraid to sleep in this bed after." H— said, "no, James, I shall not be afraid ; it will remind me of you, but I hope that will be profitable." James said, "I hope you will see me die happy at last. I hope we shall meet in glory."

In the afternoon, I read to him of the woman of Canaan (Matt. xv), and applied it to his case, to encourage him to expect a gracious answer at last, though he might be tried for a time in waiting for it. I told him also that Christ would not quench the smoking flax (Isaiah xlii. 3). And also read Isaiah i. 18. He spoke of his sins being as a lump at his heart, and seemed low and rather despairing ; said his only hope was in Christ, and if he did not save him, he had nothing to look forward to but eternal misery ; and then he wept and put his handkerchief to his face. I told him, Christ had promised in no wise to cast out them that came to him (John



vi. 37); that he never turned away any when he was upon the earth; and he would not deny him, but would certainly give him more faith and comfort when it was best for him and he needed it most. He said, "I hope he will, for I suppose I have not many days to live."

Sunday, June 6th.—I went to James in the morning, and told him that I had been considering his case, and why he was still kept without a sense of pardon; probably to humble him more deeply: and, thinking of passages in Scripture suited to him, I read Lev. xxvi. 40-42; also, Psalm xxxiii. 5, where pardon is given after confession and humiliation. I said, "You have confessed your sins to God, I dare say." He replied, "Oh! yes, I have; I have confessed them all." I advised him to confess them again and again; to mention any in particular that occurred to him; and, if he felt at a loss for words, to use at least the confession of the prodigal.

June 7.—H— said, "what hope could I have but in the word of God? If we had not the Bible, we should be as ignorant as the Pagans. That verse is a great comfort, 'though your sins be as scarlet, yet shall they be white as snow.' It has been said to me some time ago, in one of the great houses, 'how can you prove the Bible to be true?—there are such things in it as could not be written by a God.' It was said to me also, 'how do you know there is a God?' he added, 'one can't go out into the world without seeing there is a God; and as to the Son of God, we read of him in other histories.'" I said, "those who said such things to you were following their own evil ways, and knew the Bible would condemn them, and therefore wished to condemn the Bible; they yielded to Satan, and he put error into their minds." "Yes (he said) I see it all so clear now." "Though they poisoned your mind against religion, yet hearing so much of it with us must have kept your conscience alive—did it not?" He answered, "Yes, it did; they did not poison my mind, but they shook it; it gave me horror." He thanked me feelingly for all my kindness to him. I assured him, I had my full reward in the salvation of his soul. He said, he should be very happy if he might see me again. I was taking leave of him on going from home. I blessed him, and hoped at least we should meet in heaven. He wept very much, and so did I, for I was truly concerned to be under the necessity of leaving him.

When H— went up some time after and asked him how he did, he said, "I am almost recovered now; I have taken leave of dear Miss G—." When he took leave of A— W—, who was going with me, he said, "I hope you will pray for the salvation of my soul—that is all I am anxious about now." When I was in the room, I remarked his kind manner to Mrs. B— and an apology for troubling her, which I never saw in him before; and when I mentioned it to H—, she said, his

manner was as different as it was possible to be. His manner was very earnest and striking. I went away very happy; and my mind was quite filled with a sense of the great work of God on the soul of a sinner, and of his peculiar mercy in permitting me to have such a delightful evidence of it, before I left him, never to meet again in this world.

Friday.—He was very anxious that his mother should have a Bible, with a print large enough for her to read in it; and desired that one might be bought with his own money and given to her.

On Sunday evening, June 20th, he expired in a spasm; but his countenance in death was quite placid, and had been unaltered one from the time he received peace of mind. He was perfectly aware he was dying, and seemed quite composed, which was a great contrast to the feelings he had when he supposed himself near death, three weeks before; and a proof how much he was secretly supported by a hope in Christ, though it did not amount to assurance, and he was permitted to feel his sins a burden to him to the last, and often said—“Oh! my heart is full—my heart is full.”

The day before he died he bitterly regretted the sins he had been guilty of one particular day at Exeter, saying—“that was an awful day to me—how many sins did I add to my soul on that day!”

He expressed himself undeserving of the situation he was in, and said his past conduct and ways were quite unworthy of a Christian family. James had not attained his twenty-fifth year. H— accompanied his remains to C—, according to his own request, where his funeral was attended by his own relations and friends.

## Treasury.

HEREIN IS LOVE.

“To see, indeed, a world which God made good and beautiful (said an inimitable writer) \* wrapt up in wrath and curses, clothed with thorns and briers; to see the whole beautiful creation made subject to vanity, given up to the bondage of corruption, to hear it groan in pain under that burden, will give some insight into the thing. But what is all this, to that view of it which may be had by a spiritual eye in the Lord Christ? To see him, who is the wisdom of God, and the power of God, always beloved of the Father; to see him, I say, fear, and tremble, and bow, and sweat, and pray, and die; to see him lifted up upon the cross, the earth trembling under him

\* Dr. Owen.

as if unable to bear his weight, and the heavens darkened over him as if shut against his cry, and himself hanging between both as if refused by both, and all this because our sins did meet upon him. This, of all things, doth most abundantly manifest the severity of God's vindictive justice. Here, or nowhere, is it to be learned." Herein, then, is both love and wrath—love for the lost and wretched sinner, but wrath, eternal wrath, against all sin. Herein, then, is love! I pause upon the word itself. I would have you rest, as it were, with me upon that one expressive word. What a depth of meaning in that one word; and how poor, how insufficient, any sense that we are wont to give to the word, compared with the love which presents itself to us in this Scripture. And yet the love which is spoken of, though it might well fix our whole soul in one feeling of wonder and adoration, and we can think of none like it, alas! we catch but a glimpse of it here—here, while we know in part—here, while we see through a glass darkly. What words could describe, what faculties of man can conceive that love which passeth knowledge? But, brethren in the faith, partakers in the blessed enjoyment of this love, if God so loved us, can we place our hands upon our hearts, and, looking up to God, say, "O Lord, herein is love? Here, in this broken but adoring heart, herein is gratitude, faint enough, I own, when I think of thy love to me, but yet unspeakable" Alas, alas! it is not so with us. How dead we are in our ingratitude! Our very words are cold; our actions those of rebels, or of false and treacherous friends. "O Lord! as it is only in thy light that we see light, so it is only by the deep experience of thy love, received into our hearts, that we can love thee. Oh! shed abroad thy love, we beseech thee, in our hearts, by the Holy Ghost, which thou hast given us, and enable us to love thee!"—*Rev. C. Taylor.*

#### USEFUL APHORISMS.

Every man's example has more or less influence, and he is responsible for the consequences to which it gives birth.

If there is anything which unites contempt and commiseration it is the spectacle of a man going down to the grave with a pack of cards in his hand.—*Gilpin.*

Custom is a vehement tide; very difficult to stem.—*Gilpin.*

A train of just reasoning, or a useful invention once discovered, is never lost. It may cease to be visible, and its author be forgotten, but its utility never ceases to be felt. Perfection is arrived at by slow degrees. The last step obscures the foregoing, but, except for them, would never have been made.

THE  
**CHURCHMAN'S MAGAZINE**  
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**St. Mary Minster, Isle of Thanet.**

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**MINSTER** is a parish in the Hundred of Kingslow, or Isle of Thanet, the Lathe of St. Augustine, county of Kent, four-and-a-half miles W. by S. from Ramsgate, containing 920 inhabitants. The living is a vicarage, in the archdeaconry and diocese of Canterbury, valued in the *Liber Regis*, or King's Book, at 33*l.* 3*s.* 4*d.*, and in the patronage of the Archbishop of Canterbury.

The church (of which we give a sketch above) dedicated to St. Mary, is a cruciform structure, in the early English style of architecture, with a lofty spire: in the choir are eighteen stalls.

A short distance from the church is Ebbsfleet, where Hengist and Horsa first landed in 449; St. Augustine in 596; and, subsequently, from France St. Mildred—the first abbess of a convent of 70 nuns, founded here about 670, in honour of

the Virgin Mary, by her mother, Domneva, a niece of King Egbert. In 980 and 1101, this convent was pillaged and burned, and its inmates murdered by the Danes; after which only a few secular priests occupied the remains, its possessions having been given to the monks of St. Augustine's Abbey, Canterbury, who removed the body of St. Mildred to their own church. About a mile to the eastward of St. Mary's, St. Eadburg, in 740, built another convent, in honour of St. Peter and St. Paul.

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### THE BIBLE,

THE RIGHT OF PRIVATE JUDGMENT, BUT NO POPERY, WHICH WOULD ROB US OF THESE GREAT FAVOURS BESTOWED UPON US, AND YET KEPT UNTO US BY OUR GRACIOUS GOD.

*How to read the Scriptures profitably: by the late DR. JOHN OWEN.*

[Showing what great benefits come by the Bible, and the right reading of it; which blessed Book of God, Papists, if they had the power in their hands, would burn, and those who read it, as they have done abundantly in times past when they ruled in this and other countries. BEWARE, THEN, OF POPERY.]

“WHEN you read any part of the Word of God, you must put a difference between it and the best writings of men, preferring it far before them. To this end, first, consider it in its properties and excellencies. No word is of like absolute authority, holiness, truth, wisdom, power, and eternity. Psalm xix. 7, 11. 2. Consider this Word in its ends and good effects. No book aimeth at God's glory, John v. 39; 2 Cor. iii. 18, and the salvation of man's soul, Rom. xv. 4; James i. 21, like this; none concerneth you like to this: it discovereth your misery by sin, together with the perfect remedy, Rom. iii. 23-24. It proposeth perfect happiness unto you, Isaiah lv. 1-3, affording means to work it out in you and for you, Rom. i. 16; 1 Thess. ii. 13. It is mighty, through God, to prepare you for grace, 2 Cor. x. 3-5. It is the immortal seed to beget you unto Christ, 1 Pet. i. 23. It is the milk and stronger meat to nourish you up in Christ, 1 Pet. ii. 2; Heb. v. 13-14. It is the only soul physic (through Christ Jesus) to recover you, 2 Tim. i. 13, and to free you from all spiritual evils. By it Christ giveth spiritual sight to the blind, hearing to the deaf, speech to the dumb, strength to the weak, health to the sick; yea, by it he doth cast out devils, and raise men from the death of sin (through faith) as certainly as he did all those things for the bodies of men by the word of his power, while he lived on the earth, John v. 25. This Book of God doth contain those many rich legacies bequeathed to you, in that last will and testament of God,

sealed with the blood of Jesus Christ our Lord, Heb. ix. 15-18. It is the Magna Charta and Statute Book of the kingdom of heaven, Isaiah viii. 20; it is the book of privileges and immunities of God's children, Rom. vi. 14-23; for it will make you wise unto salvation, through faith in Christ Jesus, making you perfect, thoroughly furnished unto all good works, 2 Tim. iii. 15-17. Whenever, therefore, you hear this word preached, and when at any time you read it, you must receive it not as the word of man, but (as it is in truth) the Word of God, then it will work effectually in you that believe, 1 Thess. ii. 13. Secondly, when you read this word, lift up the heart in prayer to God for the spirit of understanding and wisdom, Psalm cxix. 18, that your mind may be more and more strengthened with grace by it. For this word is spiritual, containing the great counsels of God for man's salvation, and which is a book sealed up, Isaiah xxxix. 11-12, in respect of discovery of the things of God in it, 1 Cor. ii. 10-12, to all that have not the help of God's spirit; so that none can know the inward and spiritual meaning thereof, powerfully and savingly, but by the spirit of God. Thirdly, read the word with a hunger and thirst after knowledge, and growth of grace by it, 1 Pet. ii. 2; 2 Pet. iii. 18; with a reverend, humble, teachable, and honest heart, Luke viii. 15, believing all that you read; trembling at the threatenings and judgments against sinners; rejoicing in the promises made unto, and the favours bestowed upon, the penitent and the godly; willing and resolving to obey all the commandments. Thus, if you read, blessed shall you be in your reading, Rev. i. 3, and blessed shall you be in your deed, James i. 25. The Holy Scriptures are thus to be read of all, of every sort and condition, and of each sex; for all are commanded to search the Scriptures, John v. 39, as well the laity as the clergy; women as well as men, Acts xvii. 11-12; young as well as old, 2 Tim. iii. 15; all sorts of all nations, Isaiah xxxiv. 1-16; Rev. i. 3; for though the spirit of God is able to work conviction and holiness immediately without the word, (as he doth in those infants that are saved,) yet in adult persons the Holy Ghost will not (where the word may be had) work without it as his instrument, Luke xvi. 29-31, using it as the hammer, plough, seed, fire, water, sword (they are Scripture metaphors of figures), or as any other instrument, to pull down, build up, plant, purge, or cleanse the souls of men; for it is by the word both read, Rev. i. 3, and preached, that Christ doth sanctify all that are his, John xvii. 17, that he may present them to himself, and so to the Father, without spot or wrinkle, a Church most glorious, Eph. v. 26-27. And whereas it is most true, that those who are unlearned and unstable, 2 Pet. iii. 16, do wrest not only hard Scriptures, but all other also, to their destruction; yet let not this (as

Papists would infer) cause you to forbear to read, any more than because many surfeit and are drunk by the best meats and drinks, you do forbear to eat and drink. To prevent misunderstanding and wresting of Scriptures to your hurt, do thus: 1. Act and cherish a humble and honest heart, resolved to obey what you know to be God's will; 'if any man will do his will (saith Christ), he shall know of the doctrine whether it be of God,' John vii. 17. 2. Get a clear knowledge of the first principles of the Christian religion, and believe them steadfastly, and endeavour to frame your life according unto those most easy and known Scriptures, whereon the first principles of the oracles are founded; for these give light even at the first entrance unto the very simple, Psalm cxix. 130. This do, and you shall neither be unlearned in the mysteries of Christ, nor yet unstable in his ways. 3. Be much in hearing the word interpreted by learned and faithful ministers, Isaiah viii. 20. 4. If you meet with a text of Scripture too hard for you, presume not to pass a sense to it of your own head; but take notice of your own ignorance, admire the depths of God's wisdom, suspend your opinion, and take the first opportunity to ask the meaning of some or other of those whose lips should preserve knowledge, Malachi ii. 7. Let no colourable pretence keep you from diligently reading God's book: for hereby you will be better prepared to hear the word preached. For it layeth a foundation for preaching, Acts viii. 28-34-35; Rom. x. 15-17, leading the way to a better understanding thereof, and more easily preserving it in memory; also, to enable you to try the spirits and doctrines delivered, Acts xvii. 11; 1 John iv. 1; 1 Thess. v. 21, even to try all things, and to cleave to that which is good. May the good Lord enable us thus to hear and read for his name's sake."

Will Protestants submit to have Papists come in and take away from them and their families that great blessing they have inherited from their forefathers, **THEIR BIBLE**, and the free reading of it, that they may not be able to judge for themselves in matters of religion, which concern the best interests of their souls?—or to have it in a language, if they have it at all, which they cannot understand?

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### OBSERVATIONS ON BEGGING.

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BY THE REV. E. W. BARLOW, A.M.

It might be supposed by the charitably inclined that all who ask alms are really objects of charity: whereas, we grieve to say that, from statements carefully made, it is shown to be far otherwise. Few, very few, of those often met with, are they who are indeed objects fit for immediate and extensive relief. Hence indiscriminate charity is objectionable; and it

is well, when it is exercised, if it does not increase, rather than diminish, the existing evil. The fact is that begging, with many, becomes a *SCHEME* and a *TRADE*. By the one they contrive to blind the eyes of those who would find them out; by the other they freely profit by the existing state of things. Were there not a decided system in the course pursued, those particulars that have been elicited could not have been discernible: whereas, now it appears, that they who, from time to time, and from place to place,\* carry on their manœuvres and designs, find it a continuous, as well as a considerable, advantage. For, it is some time before several persons have their suspicion of any design or imposition; and, upon the verge of detection, how many a means of escape are open to the practised vagrant? To make *up* a tale is easy enough, but to make *out* a tale requires skill and management, which alas! comparative children are but too apt to endeavour to do. Discretion, especially in these days, is very desirable, together with generosity; and, we should remember, that should we discover our mistake afterwards, in the same proportion as we have benefited the ill-deserving, we have deprived those who are better disposed of seasonable help and support. Locally there is often much reason to regret the attempts made to take undue advantage of the liberal and benevolent; but frequently it suits the impostor to make off as soon as he is known, or as soon as enquiry is thought of, respecting himself or his circumstances. Out of the many that we have met with, how small a number can we find who have nothing to blame themselves for, and who, had they been actually honest, respectable, industrious people, would not have got on much better, and scorned the idea of coming to this method for a livelihood. Truth, we fear, is sadly deficient with a great number of those who pass under the name of "beggars," and who by their own means, or by means of their accomplices, effect their miserable purpose of falsely acting upon the sympathies and affections of those who fain would pity their condition—knowing that, in this world of woe, they themselves might come to poverty and want. Oh, it would be an instructive lesson to many who go about begging and story-telling, could they see some *really* poor and distressed one—struggling with his difficulties—and only mentioning his grievous case to those who know it best, and can best judge of his integrity and rectitude. Such a person might not be as much benefited by the sight as he could wish; but, methinks, it would have some effect upon his disposition and conduct. He would scarcely depart without some secret

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\* I have been told of a poor woman coming to the part from whence I write, and giving as her reason that she understood it was a good place—*i. e.*, for her work.



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## Poetry.

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*Anon.*

## Village Dialogues.

NO. X.—THE OLD WELSH FARMER.

It is not a month since I have returned home from a visit to the Principality of Wales, where I was advised to go for sake of my health. The journey, “by the will of God,

was prosperous," for, I am thankful to record it, that I am quite restored to my usual strength. The first day, on beginning my excursion, I travelled by the railway about one hundred and fifty miles. The next morning, in company of two beloved relations who had gone with me, I saw the beautiful cathedral of W—. How many great men of former ages repose within its venerable walls! "What is life? It is but a vapour!" We proceeded by coach to the city of H—, about thirty miles, through a most luxuriant part of the kingdom, where a thousand hands were at work in the harvest. What thanks are due to Him who "reserveth for us the appointed weeks of the harvest!" Here, too, we saw the fine cathedral, and two elegant parish churches; afterwards our journey was along the banks of one of the finest rivers in the kingdom, through rural villages, by corn-fields, orchards, and gentlemen's seats. The weather was charming. The woods resounded with innumerable little songsters; sweet as the human voices were in the two cathedrals that we visited, they fell far short of the natural notes of the little birds. In the course of the day we arrived at the pretty little town of B—, whose church-yard delighted us greatly. It is triangular, and surrounded with trees in two rows, between which there is a pleasant gravel walk. The principal entrance is on the south, from which to the church porch there are also two rows of trees. A more interesting burial place I seldom witnessed. It was situated in a valley near the town, and kept in perfect order. This quietness of the grave is proverbial. How soothing to the mind is such a scene! But, oh! how interesting is the thought that many of the souls that once inhabited the bodies that rest below the ground are in rest in glory! Sad is the thought that any had come short of it. But I must go on to the subject at the head of this paper.

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It is not a month since I have returned home from a visit to the Principality of Wales, where I was advised to go for the sake of my health. The journey, “by the will of God,

was prosperous," for, I am thankful to record it, that I am quite restored to my usual strength. The first day, on beginning my excursion, I travelled by the railway about one hundred and fifty miles. The next morning, in company of two beloved relations who had gone with me, I saw the beautiful cathedral of W—. How many great men of former ages repose within its venerable walls! "What is life? It is but a vapour!" We proceeded by coach to the city of H—, about thirty miles, through a most luxuriant part of the kingdom, where a thousand hands were at work in the harvest. What thanks are due to Him who "reserveth for us the appointed weeks of the harvest!" Here, too, we saw the fine cathedral, and two elegant parish churches; afterwards our journey was along the banks of one of the finest rivers in the kingdom, through rural villages, by corn-fields, orchards, and gentlemen's seats. The weather was charming. The woods resounded with innumerable little songsters; sweet as the human voices were in the two cathedrals that we visited, they fell far short of the natural notes of the little birds. In the course of the day we arrived at the pretty little town of B—, whose church-yard delighted us greatly. It is triangular, and surrounded with trees in two rows, between which there is a pleasant gravel walk. The principal entrance is on the south, from which to the church porch there are also two rows of trees. A more interesting burial place I seldom witnessed. It was situated in a valley near the town, and kept in perfect order. This quietness of the grave is proverbial. How soothing to the mind is such a scene! But, oh! how interesting is the thought that many of the souls that once inhabited the bodies that rest below the ground are in rest in glory! Sad is the thought that any had come short of it. But I must go on to the subject at the head of this paper.

The next morning we quitted this sweet spot, and soon found ourselves in the retired village of C—, and as more than twenty years had passed since my last visit to it, every face was new to me. I enquired for many of my old acquaintances; but there was only one old farmer that was yet living. On entering his premises, he was putting his last load of corn into his barn, and the first words I heard him utter were, "Thanks be to God, we now can keep our *harvest home*."

"I am very glad to hear your thanksgiving to God, my old friend (said I), for so great a blessing as the conclusion of a plentiful and fine harvest."

"Truly, sir (replied he), we ought in *everything* to give thanks to our God and Saviour, for his manifold gifts for time and eternity. But, sir, am I right in thinking that you and I went together to school in this village? I am some years older than you, sir, but I must know you. You look ill and faint. Time has bowed us both down. Come into the house,

sir, and rest yourself. If I am mistaken, I ought not to 'forget to entertain strangers.' But, is not your name, sir, Mr. —?"

"Yes, my good friend, and a distant relative, too, my name is — and your name is the same, or I greatly mistake. You are twelve years older than I, at least. We were at school together, but I was a little boy, and you a big one. How are you? How have you been since I saw you twenty-three years ago? How are your family? What family have you? Where are they?"

These and other questions I was asking him when we got into the house, where we were soon seated, and where we immediately found ourselves at home.

"Dear me, sir (said he), it is twenty-three years since you preached in this your native church, on 2 Cor. xiii. 14, a sermon I never forget; and it is, sir, forty-one years since you preached the first Sunday after you were ordained, on 1 Cor. i. 23. Oh, sir, pardon me. I hope that you have determined all that time to know among the English nothing but Jesus Christ and him crucified. I hear that many now preach the *ceremonies* of the Church, not the *glories* of Jesus, as made of God unto us, poor sinners, 'wisdom, righteousness, sanctification, redemption, all in all.' You remember, dear sir, how our good old curate used to preach Christ to us, and to catechize us respecting the Father, Son, and Holy Ghost. I remember those happy days. Thanks be to God, I can never forget them."

"I am very glad to hear from your own mouth (replied I), that the good old catechism is as useful to the *old man* as it was to the *young child*. I am truly thankful that, though I have fallen far short of what I should have been in a pretty long course of ministerial duty in England, yet I still hold the great truths I have been taught in this place; and I assure you that they are dearer and dearer to me as life advances. To the rich and to the poor, to the old and to the young, I have been endeavouring to set forth that 'God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life,' John iii. 16.

By this time his good wife, with the assistance of a servant maid, had laid a fine cloth upon the table, and loaded it with meat and drink, inviting us to partake of some refreshment; adding that she, too, was at school at the same time as her husband and myself, and had learned the same precious truths. We joyfully and thankfully partook of their hospitality, continuing our conversation about our old friends and relations. Afterwards we walked to the church and churchyard, where we saw the graves of almost all that I was acquainted with in my youth. There lay my grandfather and grandmother, my father and mother, my brother, my uncles, aunts, cousins,

nephews, &c., &c. I felt affected—I wept—yet I would not wish to be away. The whole place was hallowed to me. I thought of these words,

“Believe, and look with triumph on the tomb.”

Yes, blessed be God, I had hope—I had joy—I was thankful. The old farmer was affected, too; but he was full of joy and thanksgiving. He said, “Look here, sir, there is the tomb of the Rev. —, a native of this parish. You have, doubtless, heard his name. He was my teacher. He was pious from his youth. I will tell you what greatly impressed his mind through life. When he was eight years old he dreamed that he was in — field, on his father’s farm, and that it was the day of judgment, when an innumerable company of people appeared assembled. The angels were flying in all directions, taking up every one that had a white mark upon his head, to carry him to the clouds to meet the Lord in the air. ‘I began (he said) to seek if I had upon me this white mark, when Christ himself appeared in the clouds, saying, he (meaning me) must be taken away from his father’s house, and sent to a distant country, where he is to secure the white mark: then he shall be taken to heaven.’ Soon afterwards he was taken to —, where he lived many years, a very laborious and faithful clergyman. Though we should be guided wholly by the Bible, not by dreams, yet instruction may be gathered from dreams to quicken our diligence in the great work of salvation. The dream did *him* good. What do you think of it, sir?”

“I agree with you (I said), that the Bible is our only true rule—for a heated imagination and weak minds may greatly err in relying upon dreams, impressions, &c. Therefore, we should always pray that the Holy Spirit may lead us into all truth by the diligent use of the sacred Scriptures. All other things should be subservient to their guidance. The dream was remarkable, and I dare say your friend made only a good use of it.”

The good old farmer offered me his horse to carry me where I liked about the country. Nothing in his house but what was placed at my service. And, when he saw that I had already made other arrangements for myself and relations whilst I should continue there, he wished me a thousand blessings. So we took a most affectionate leave of him. He celebrated his harvest home by regaling his people with a hearty supper. Then he concluded by reading his Bible to, and praying with, them all. He had passed nearly eighty years in that retired village, a constant attendant at church, and a worshipper of God in his family. There are many such farmers, who are blessed and made a blessing. They live a happy life—they die in a good old age—and are gathered to their fathers. An old farmer lived in the same house, in that



village, to the great age of one hundred and seven years, on whose tomb it is recorded that he had lived and died in the fear of God, beloved by all that knew him.

Nov. 5, 1845.

W. M.

## Bible Notes.

### NO. XII.—BIRTH, EDUCATION, &c., OF CHILDREN.

THE birth of a son in the East was celebrated as a festival, which was solemnised in succeeding years with renewed demonstrations of joy, especially those of sovereign princes. Thus we read in Gen. xl. 20—“*And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants, &c.*” To the same joyous occasion, these words of Job i. 4, are supposed to refer—“*And his sons went and feasted, in their houses, every one his day, &c.*” We read of the same in Matt. xiv. 6—“*But when Herod's birthday was kept &c.*” The birth of a son or daughter rendered the mother occasionally unclean for a certain period.

On the eighth day after its birth the son was circumcised, and received a name. The *first-born* son enjoyed peculiar privileges. He received a *double* portion of the estate: he was high-priest of the whole family: and he enjoyed an authority over those who were younger, similar to that possessed by a father. The sons remained till the fifth year in the care of the mother; after which the father took care of them and instructed them, or caused them to be instructed, in the acts and duties of life, and in the law of Moses. To this, reference is made in Deut. vi. 20-25—“*And when thy son asketh thee, &c.*” And again, xi. 19—“*And ye shall teach them, &c.*” The daughter rarely went out unless sent for a specific purpose. Where there were no children, adoption—or the taking of a stranger into a family, in order to make him a part of it, acknowledging him as a son and heir to the estate—was practised. The elder Hebrews, indeed, do not appear to have had recourse to adoption, because Moses is silent concerning it in his laws. It was, however, common in the time of our Lord, and St. Paul has many beautiful allusions to it in his epistles. Thus, Rom. viii. 15; Gal. iv. 5-6.

It was decreed that upon the monument of Augustus, the titles of the laws which he had enacted should precede the enumeration of the victories which he had gained.—*Tacitus.*

Life is not long enough for the attainment of general knowledge.—*Wesley.*

A young rake makes an old infidel: libertine practices beget libertine opinions.—*Berkeley.*

## THE TECHNICALITIES "HIGH CHURCH &amp; LOW."

Away with the cognomens "High Church" "and Low!"  
 Away with the man that terms them so!  
 Be the Church *as it is*, the Christian's goal,  
 Nor in other creed let him risk his soul,  
 In this pseudo-perfect enlightened age,  
 When every schoolboy's titled "sage,"  
 The faith of Ridley and Bradford must be  
 Sunk in the billows of Intellect's sea;  
 While the dup'd Tractarian's fruitless search  
 For ne'er heard-of types of a primitive church;  
 Or the low-viewed worldling—ignoble race—  
 Regards not the Church as a holy place!  
 Scoffing the clergy, and halting between  
 Heaven and the regions of sin I ween;  
 While the Church of our fathers (that martyr'd band,  
 The goodliest pearls on Jehovah's strand,)  
 Is heeded not by the mutinous crew  
 The nineteenth century has modelled anew,  
 Tho' reflecting the rays of Bible light,  
 She shines forth in glory, the Queen of Night!

October 6th, 1845.

IANTHE.

## Martyrs.

"The noble army of Martyrs praise thee."—THE DEUM.

## RAWLINS WHITE.

RAWLINS WHITE was by his calling and occupation a fisherman, living and continuing in the said trade for the space of seventy years in the town of Cardiff, where he bore a very good name amongst his neighbours.

Though unlearned, yet it pleased God to remove him from error and idolatry to a knowledge of the truth. Through the blessed Reformation in King Edward's reign, he had his son taught to read English, and encouraged him to read the Holy Scriptures. This was a great assistance to himself in the study and understanding of the Word of God, and enabled him to admonish and instruct others; and when occasion served, he went from one place to another, visiting such as he had the best hope of.

When he had continued in his profession the space of five years, King Edward died, upon which Queen Mary succeeded, and with her all kinds of superstitious doctrines and practices. White's faithfulness soon brought him into trouble.

Being suspected of heresy, he was brought before the Bishop of Llandaff—committed to prison in Chepstow—and, at last, removed to the castle of Cardiff, where he continued for the space of one whole year. This, however, did not check the ardour of his devotion and love for the truth—his heart was set on the instruction and promotion of others in the way of salvation. Being brought before the bishop in his chapel, he counselled him by threats and promises. But, as White would in nowise recant his opinions, the bishop told him plainly that he must proceed against him by law, and condemned him as a heretic.

Before they proceeded to this extremity, the bishop proposed that prayers should be said for his conversion. "This (said White) is like a godly bishop, and if your request be godly and urgent, and you pray as you ought, no doubt God will hear you; pray you, therefore, to your God, and I will pray to my God." After the bishop and his party had done praying, he asked Rawlins if he would now revoke. "You find, (said the latter,) your prayer is not granted, for I remain the same; and God will strengthen me in support of his truth." After this, the bishop tried what saying mass would do: being ended, White was sent for again, but with no different result. The bishop now caused the definitive sentence to be read, and White to be sent again to prison. In about three weeks, the order came for his execution. When he came to the place where it was to be carried out, he fell down upon his knees, and kissed the ground; and in rising again, a little earth, sticking on his face, he said these words:—"Earth unto earth, and dust unto dust; thou art my mother, and unto thee I shall return." Then cheerfully and joyfully he set his back against the stake, and a smith came with a great chain of iron; when he saw him, he cast up his hands, and with a loud voice gave God thanks. As the smith was making it fast on the other side, Rawlins said, "I pray thee, good friend, knock in the chain fast, for it may be that the flesh will strive mightily; but God of his great mercy will give me strength to abide the extremity."

When all things were now ready, a priest stood and addressed himself to the people on the subject of the Romish doctrine of transubstantiation, when Rawlins cried out, "Oh, thou wicked hypocrite! dost thou presume to prove thy false doctrine by Scripture? Look in the text that followeth; did not Christ say, *"Do this in remembrance of me."* When the fire was kindled, White prayed, and, with these words, yielded up the ghost—"O Lord, receive my spirit!"

Thus died this good old man for his testimony to God's truth, and doubtless is now abundantly rewarded with the crown of life.

## ON EQUALITY.

SOME persons talk about the benefits of equality. What an excellent thing, say they, it would be if all men were equal in their circumstances: all men were born so, and have therefore a right to continue such. Some persons talk thus, and they talk very absurdly. It *is* possible to reduce all men to one level: not by exalting the lower class, but by reducing the higher. Such an equality would not be productive of a single advantage to any human being, but of great distress to countless multitudes. In what respect would the condition of the day labourer be improved if all other men were day labourers likewise? Day labourers must always exist, because it is the curse of Adam that without labour the earth shall not produce. The question lies simply in this—whether all men, or some men, shall be obnoxious to the curse in its literal sense. The individual upon whom the necessity of working lies may repine, but upon some individual it must lie. Tom is not obliged to labour harder because George does not labour at all. If George does not labour, or has not that which will purchase labour, George must starve. When Tom has sown, and reaped, and ground as much corn as will feed himself, he may stop work; but if George says, go on, labour more, sow, reap, and grind as much as will also keep me, and I will provide clothing to preserve you from the cold, Tom is at liberty either to work or not: if he works for George, George pays him: if he works not then must he unprotected

Bear fantastic Summer's heat, -

Or wallow naked in December's snow.

How came George by this superfluous wealth which enables him to live idle?

This leads us to enquire a little into the present constitution of society, as connected with the rise of property.

Except in a few very rare cases, all wealth is the product of industry—of industry, of risque, of fatigue, of anxiety; but not always of the labour and anxiety of the present possessor. Common sense and common policy direct that every man should have the power of leaving all he possesses to whom he will after his death; or, if he gives no directions, that it shall go to his nearest relations. In Turkey it is not so; or at least a very few years ago it was not so. On the death of the owner, houses are always confiscated for the use of the State, or what is the same thing, of the Soldan. What are the consequences? No man pays the slightest attention to his dwelling; so that it lasts his time he desires no more. There is, in consequence, no employment for the numerous classes of artisans connected with architecture; there is no improvement in value; there is a continual dilapidation ever

going on throughout the Turkish Empire. But in this—the freest of all countries—persons are allowed to bequeath their possessions either to natural or artificial heirs—to blood relations or to dear friends.

**THE WAY TO GET RICH.**—We will suppose the case of a day labourer, a sober, industrious, hard-working man, a man who, from his good character, had always good employment, by his good conduct earned good wages, and from his good sense managed to save a part of his earnings. There are abundance of such men. Imagine such a man leaving at the end of a hardworking, saving life, fifty, or even an hundred, pounds to his son. Everybody knows that the difficulty in money-making lies in the start. The second pound is much easier got than the first, and when a good many are got together they increase almost of themselves. Imagine the son of whom I have spoken, laying out his father's accumulated capital in stocking a farm: he becomes a respectable and thriving tenant: like father like son: he rises in the world—by dint, observe, of his own exertions and his own character. Before he dies he has an opportunity of buying a farm, perhaps the very one he has tilled. Continuing to labour and to spare, he is enabled to leave his son a really pretty fortune. This son labours not; he lives upon his income; if he increases his property, it is by other means: the possession of capital is in itself the means of wealth; he is enabled, by having money at hand, to make cheap purchases, to get advantageous bargains as they occur. Thus it is that the mass of landholders in the country have arisen—some in two, some in three, some in four generations—some in the sixteenth, some in the nineteenth century, but all originally by labour. In merchandise, as the risque is greater, so are the profits. It is no unusual thing to see a flourishing old shopkeeper surrounded by all the comforts and many of the luxuries of life, who when a boy had, perhaps, nothing he could call his own beyond the clothes in which he served his apprenticeship. The sons of such a man, if they be many, start in life as retail dealers, and soon outrun their father; if they be few, they begin as merchants, and probably end as men of independent fortune. Many a steady sailor has become a mate—a captain—and a part owner before he died. And there is nothing to prevent from doing the same. Labour in different ages has varied in its shapes. The majority of persons are now connected with trade, manufactures, or shipping. A few hundred years ago almost all men were farmers, and a great many hundred years ago fighting was the most usual occupation. Still, it was labour—labour undertaken upon the same principle as now—the prospect of a reward adequate to the risk and toil. Death, or an estate, were the wages for which many thousand soldiers of fortune

contended ; but even then, the estate was not gained at once nor in one generation. By the regulations of the period, no man, unless in very rare cases, could be so rewarded, except he was a nobleman or a knight at the least. To obtain these preparatory honours, the blood, toil, and lives of three or four generations were probably needful. Estates thus won were hardly won. The possessors of property thus obtained are among the largest landowners in the country. They are so for two reasons : land at the time they obtained it was little worth ; it was chiefly forests and moors, but has increased in value as civilisation has advanced. Likewise, such families as have longest flourished have of course accumulated most. There have been more saving men, more marriages with wealthy heiresses, more bequests from rich friends among them than among others. Why ? Because there have been more of them.

So much for the manner in which all property has been acquired. From this the *justice* of an equalization may be gathered.

**EQUALIZATION WOULD BE USELESS.**—But an equalization would not only be unjust, but it would be futile—it would be useless—it would cause a depreciation of property—that is to say, property would be worth nothing at all. Men must either live like wild Indians, every one subsisting upon and clothed with the product of his own labour—that is, he must be his own farmer, his own cook, his own clothier, his own tailor ; or he must have something in exchange for which another will give his labour. This very exchange destroys the principle of equality ; but we will not stop at this. If all property were equal, none would be of any worth. It is one man having something which another wishes to have, and cannot get, which renders that something valuable. Then the wisher goes to work : he produces food, or clothes, or the means of gratification, and offers them in exchange for what he wants. It is the unequal condition of these two men which renders the possessions of either of any value. Voltaire, a French writer of considerable talent, although in the last century he was much over-rated, imagined a country whose quarries were full of diamonds, and the dust of whose fields was gold. But diamonds and gold were in consequence of no value in that country. No man would give meat or labour in exchange for what he might have as much of as the person had who offered it to him.

Mahomet, who pretended to be a prophet, promised that all who should believe him should go to heaven. One of the privileges and pleasures of this heaven was to be, that every person in it should wear a crown of gold and pearl ; but he forgot that a pearl crown is no longer a pleasure than while it is a distinction. In this country, no man would undergo

labour in order to have the privilege of wearing gloves. Every man's rights in this respect are equal, and no man therefore cares for such a thing. So it would be if property was equal: like Mahomet's crowns, or the Englishman's right to gloves, nobody would take any trouble to earn what he was already possessed of. But if no one would take any trouble for another, every body must work for himself—there would then be *no* idle persons at all. And, as every body would have every thing to do for himself, every body would have to work very hard, and things likewise would be ill done. Now this would be the fruits of equality: equality, therefore, would not be *beneficial*—it would not be a measure conducive to any body's good.

EQUALIZATION WOULD BE IMPOSSIBLE.—There is another objection to a continued state of equality, and it is a strong one—such a state would be IMPOSSIBLE. If the entire property of Britain were to be equally divided to-day, there is every likelihood that, before Christmas, half the population would be without a farthing or the means of obtaining one. Some men will always be industrious and saving—others, so long as the world lasts, will be found spendthrifts and careless. To obtain either the necessities or the luxuries of life, a great many would very soon part with all their new property; others would lay by what they thus obtained, and in a very short time as great an inequality as ever would prevail. What is now to be done? A new division? Every man sees that this would be endless. It is of no use to say anything about the destruction of industry—the ruin of happiness which an uncertain condition would bring about—it is of no use to say anything more upon such a subject, because, so long as Englishmen retain their wits, such an idea as equalization will never be encouraged.

We have proved that equalization of property would be unjust—that it would be ruinous—that it would be impossible. Friend, if any body ever overwhelms you with a torrent of words, whose exact meaning you cannot understand, but whose tendency is to recommend equalization, just remember the few plain reasons which have been given above, and to which very many more equally sound might as easily be added.

F.

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Licentious habits in youth give a cast or turn to old age. The mind of a young creature cannot remain empty: if you do not put into it that which is good, it will gather elsewhere that which is evil.—*Berkeley.*

Little reading with much thinking is a more probable way to make a man learned than very much reading without due reflection.—*Granvil.*

"CAST THYSELF DOWN."—MATT. IV. 6.

THUS said the tempter—If thou *art*  
 The Son of God display thy part—  
 Angels shall bear thee up, forsooth,  
 If thou art Son of God in truth !  
 Safely they'll bear thee in their hands,  
 Obedient unto God's commands !  
 But, oh ! admiring heaven ! see  
 He *would not* thus to death be free ;  
 He *would not* try Jehovah's care  
 As man, nor of His aid despair.  
 So says the Christian—charm for me,  
 There *must not* in destruction be !  
 Almighty Saviour ! keep me well,  
 And may I of thy triumphs tell ;  
 Nor at the tempter's will may I  
 Thy power, and love, and grace defy !

### "REMEMBER!"

It is reported of the celebrated Charles the First, that immediately previous to his execution, he thus expressed himself to Bishop Juxon. At such a time, well might this be expected to excite curiosity and suspicion. Curiosity—to know precisely what could be meant, and to what it could allude. Suspicion—lest there was something of revenge, curiosity, or any thing of this description—striving to attain some end, notwithstanding the approaching violent death of the Monarch. Such was the case : curiosity, or suspicion, or both of them, seem to have prevailed, and the Bishop was desired to make known the emphatic—"Remember !" How woefully disappointed the insulting foes ! That noble, that pious King—that Monarch, who dearly appeared to love his church and nation, thought, betimes, of his son—not, however, with the rancour of malicious hatred that he should carry it out—not with the spirit of "evil for evil,"—not with the inclination to "railing for railing, but contrariwise, blessing !" Forgiveness of bitter, cruel enemies, he strove to inculcate ; and, with the tenor of Jesus' disciple, by the one word—"Remember !"—he seems to have called the bishop to mind his promise and his duty—aye, when cherished his every word and wish, would be likely, fondly, to be. So, reader, do the truly benevolent desire to be useful to their own and others, long, long, after their blessed spirits have departed, and literally "dust to dust," their once-loved and



valued body becomes. "From envy, hatred, malice, and all uncharitableness," we frequently pray our "good Lord" to "deliver us." May we, then, do our parts to avoid them; and from our "hearts" forgive all those who have injured, or would injure us, in any way. It may be that they have not the power, blessed be God!—but let us beg of Him to pardon the *thought* of their hearts. Let us "Remember;" and the Lord God Almighty bless our endeavours for ever—more!

E. W. B.

### ON THE PROPRIETY OF HAVING AN ESTABLISHED RELIGION.

SOME men say that there should be no established religion—that the Government should not give the weight of its influence to any particular Church—and that the king's liberty is unfairly limited by compelling him to belong to and support the Church of England.

A SUPPOSITION MADE.—Well, suppose the king were at full liberty to-morrow to be himself and make his government what he chose as to religion. Now supposing this case, let us put a few questions arising from it to the lovers of Scripture truth, and of the souls of men.

1. Is not the world very much led by fashion; and is not the influence which a court has in guiding the practice of men in general very considerable?

2. Is not human nature very much opposed to the doctrines of pure and undefiled religion, and very much prone to embrace those errors which favour its corrupt inclinations?

3. Suppose the court or government, being at full liberty to be what it chose, embraced Arianism, or Socinianism, or Romanism, and threw the weight of fashion and influence into the scale against truth, and used, say, its legitimate powers to gain over partisans, by the inducements of patronage, office, &c., would this serve the cause of Christ? Would it be for the good of souls? Would it be likely to increase the amount of religious liberty which we enjoy? Would it be likely to increase civil concord and make men live together in greater peace and love than at present?

THE ANSWER OF HISTORY.—Now, in order to come to certain conclusions on these points, it is well that we have that old almanac, history, to refer to. We find that before Popery had bound the princes of the Roman empire hand and foot in the trammels of well-defined apostacy—before in fact the Babylonish harlot had bestrodden the beast, fixed a hook in its nose, and bridle in its mouth—before this time, we find that the opinions of the court were unsettled, that the immediate suc-

cessors of Constantine were at full liberty to be what they chose, and that they used their liberty in a manner much calculated to instruct us at least. In fact, sometimes the court embraced the truth, sometimes it fell into Arianism, and once it went back to the ancient Pagan idolatry.

What was the result of all this? Why the result was, that the opinions of a vast number of men just fluctuated according to the sentiments of the court. When the Arians were in power, they exerted all their influence against the orthodox; and when these again were raised up, they at once used their victory by the persecution of their opponents; so that the whole empire was racked and torn by civil dissension, religious feuds, and party hatred. Let the 21st chap. of Gibbon's "*Decline and Fall*" be read and pondered on: it will at once demonstrate the truth we urge.

**THE CASE MORE STRONGLY PUT.**—Say that things were so altered in England as that we might now see the changes following.

The restrictions existing at present are removed—the King abandons the Church of England—he becomes independent—he is stimulated with zeal for his new opinions—he uses all his influence to gain proselytes, to show the error of his former sentiments. Is this likely to create no triumph on one side; no chagrin and disappointment on the other; no rankling hatred and enmity and bitterness? Human nature is much altered if it be not.

But he becomes a Papist—why not this also? Will this create no party zeal in his bosom? The Popish bishops are caressed—they love the pomp of a court—they know how to use its influence. Is there no danger here—no likelihood of hindrances to be thrown in the way of missionary exertions and other endeavours to advance the truth?

The King becomes an Infidel—he openly abandons the worship of God—he laughs to scorn the opinions of theological bigots. Is there no danger here? Is there nothing alarming in this very supposable case? Let common sense answer the question. Don't suppose that all the influence of a court would cause us to fear for the ultimate safety of true religion. God forbid that we should tremble for the ark of God. No—the word of our God shall stand for ever. We are sure, then, that, notwithstanding all the efforts of the most powerful enemies, true religion would prevail and triumph. But how would it prevail? By the blood of its witnesses—by the multitude of victims who would despise persecution, torture, and death, rather than relinquish the truth as it is in Jesus. This was the way in former times. But is it desirable that these times should be renewed? Is it desirable to exchange

our present tranquillity for party broils and religious animosity? Is it desirable that we should be brought under circumstances in which we should (even possibly) be called upon to hold the faith at the peril of our lives? Certainly not.

THE CASE OF AMERICA OBJECTED.—But then there is America, says the opponent. Look there—there is an example that answers all your cavils. Nay, not so. Nothing in the world is more absurd than to argue from the case of America to our case. What is America? An infant state, in which every thing must be looked on rather as an experiment of what may be right than as actually so. When America has existed as a state for a few centuries, and finds all through that time that true religion is best promoted by the absence of an establishment, then we shall willingly conclude that there is great importance in her example, and deliberate upon the propriety of adopting it. As it is, her example should not be alleged, as certainly we should not allow it to have any weight.

At present, the Church of England is in the ascendant. Let it be answered—Is she persecuting? Is she domineering? Is she intolerant? Is she heterodox? That is—Is she incorrect in doctrine? Does she put her foot on the neck of other sects? Do they suffer in any degree from her misconduct? Certainly not. This is as true as the sun. Now, is it absolutely certain that we should enjoy our present religious liberty if there were no established religion—or if some of the present sects were established? No, this is not absolutely certain. Then let us be quiet, and (pardon the liberty of alteration)—

“Better keep the good we have,  
Than fly to evils which we know not of.”

### THE GREATNESS OF JEHOVAH'S CARE.

OBSERVE the thunder cloud—how wonderfully it takes its course! We cast it not in our minds; but were it otherwise, many ill results would be likely to ensue! We are not competent to view all the atmospheric wonders in their several marked peculiarities that are known to Him above! Yet, besides the counteraction of disadvantages, we may notice, as far as we can, the absolute benefit derived from one storm of wind, of hail, of rain, or snow, or thunder and lightning. It will grieve some to think of the effects of these upon human life and property; but mark how frequently, and how abundantly, there is mercy blended with the darkest, most fearful, storm or tempest,—truly fulfilling God's word are all such powerful exercises of Almighty energy.

Observe the wide sea—the vast, vast, ocean! Were there no commotions of the elements, how would it be? Would there not be a curse, and not a blessing? Would not man,

and other creatures of the Divine hand, perceive the baneful influence of wretchedness—if not death—if all the ingredients remained; and if noxious exhalations, particles, &c., were not removed? Never should we enjoy the sweetness of the calm but for the boisterous gale that prepared the way. The same beneficent Being that elicits the calm and storm governs the vastness of ocean heights and depths.

Observe the earth: were it always the same—were there no such variations as we may freely trace—circumstances that now scarcely enter into our thoughts would occur! Would these improve our condition or happiness? No. In addition to what does take place, we have to adore the Lord for changes that do not take place—for houses, people, cities, districts, not swallowed up, or shaken, and the very utmost of terror.

Observe our bodies: how considerable our infirmities and our liabilities to danger. Constantly preserved, we renew each peril; but oft in our life time do a thousand recollections remind us that nothing but the hand that made could sustain or keep us from numberless evils.

Observe, once more, the attacks from within and without that our souls have to encounter!—no day, no hour, no moment, without some occasion for lasting remark!

From these few instances, it is exceedingly striking what a greatness there is in Jehovah's care! We might fairly add many more were it our object to prove, and not to draw attention to the condescension and tenderness and glory of God here. Any one instance might furnish us with many a call, many an inducement, to heavenly mindedness and gratitude. A very wholesome thing it is, from time to time, to remark the nature—the extent—the duration even of our common mercies, and to entreat the Father of them that we may be the better—the more enlightened—upon every review!

E. W. B.

## Notices of Books.

*The Early Irish Church.* By the Rev. M. W. FOXE, M.A. With Appendix. 2nd Edition. London: Seeley, &c., Edwards & Hughes. Birmingham: B. Hunt & Sons. 1845.

THIS is a most interesting and valuable production. The author makes good his position, and proves to demonstration that Christianity in Ireland owes nothing to the Church of Rome. We trust that one who can wield a pen so effectually as the writer of "*The Early Irish Church*" will feel it his duty to employ it frequently in the cause of truth. We are glad to find that another work of similar design, entitled "*The Antiquity of the Church of England*," is from the same pen.

*The Moral Phenomena of Germany.* By THOMAS CARLYLE, Esq., of the Scottish Bar. 2nd Edition. Enlarged. London: Painter, 342, Strand. 1845.

WE are not surprised to find that this volume has already reached a second edition; and have no doubt but that wherever it is carefully read, it will find an attentive reception, though we *may not be* disposed to agree in every sentiment with the talented author.

*Proceedings of the Prayer Book and Homily Society, during its Thirty-third Year.* 1844-45. &c. Exeter Hall, Strand, London.

THIS is a most interesting annual report. The society, whose proceedings are here detailed, deserves well of all true members of the Church of England; and it is gratifying to observe its steady advance in public estimation.

*The Rules and Tables of the Birmingham General Provident and Benevolent Institution, &c.* By WILLIAM SANDERS, Esq., M.R.C.S. 4th Edition. London: Seeley. Birmingham: B. Hunt and Sons. 1845.

WORTHY of careful perusal, serious consideration, and close imitation.

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## The Churchman's Portfolio.

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STATION AT HOLY ISLAND.

(*From the Holy Wells of Ireland*).

AN eye-witness has furnished the following account of the practices at a station held on Whitsunday, at Holy Island, in Scariff Bay, on the river Shannon:—

It is lamentable to consider the extent to which idolatry, attended by its inseparable concomitants, still prevails in this benighted country. At Whitsuntide last, I visited the famous island in Scariff Bay, called *Holy Island*. On it stands the remains of some ancient buildings much revered for their antiquity. There are many legendary tales told there about the holiness of the place, and the miracles which have been performed in it. They tell you "the churches were all built in one night, and that the tower would have been built up to heaven, but some woman unfortunately said—how high do you intend to build this?" At this place St. Patrick stopped the first night he came to bless Ireland, and the Virgin Mary came down to meet him in this abode of bliss. Here the sound of the vesper bell is heard, which sounds in heaven every seven years.

The practical tendency of this credulity is very bad—it leads to the worst consequences. For as regularly as the season of Whitsuntide comes, here you find a concourse of people assembled to perform penance. They make two hundred and eighty rounds, the circumference of some being a mile, others half a mile, till they are gradually diminished to a circuit of the church of St. Mary's. All of them are considered trifling in comparison to the last, for this is performed on the naked knees through a heap of rugged stones; the females tuck up their clothes, and expose their persons in the most indelicate manner. Men of the most dissolute morals go to witness this part of the exhibition, but none can witness the *females* without feelings of the greatest horror being excited: when it comes to this, all must (without assistance) descend on the naked knees, a step nearly a foot in depth. This is a most painful operation. The writhing postures, the intense agonies, and the lacerated knees of the votaries are most distressing to the spectators. After the descent they must go on their bleeding knees through the rough stones in the church to the east end, when, in a posture of most profound reverence, they kiss a particular stone.\* No doubt, the supposed efficacy which they believe to be in this fatiguing and excruciating punishment must be very great. On inquiring what they supposed it to be? some said, "they went there to perform the vows made during their sickness if they recovered," or as proxies for others. This they say is but small in comparison of the benefits they have received, and it is the least recompense they can make. One poor man told me "his brother intended to perform this penance, but death prevented him, and he came to release his brother's soul from purgatory." I asked him if he was advised by any one to do this? He said, "yes—his clergy; but he had his doubts about the good of it, for he never saw one of them there." A woman in the employment of a gentleman residing near the place, who is well known for honour, truth, and respectability, made a vow that, if she would recover from her sickness, she should go her rounds at the Holy Island. She came there in a delicate state of health, and having attempted to perform her promise, she was obliged from weakness to give it up; but, that the penance might be completed, she sent her son to perform the rest for her.

\* This shows us what efforts the guilty mind of man (ignorant of the nature and extent of sin, and of the one only sufficient atonement for it), will make to deceive itself into a false and fatal security: whether at home or abroad, the effects of this ignorance are ever the same; and the reader can hardly peruse the above without being reminded of the wonderful penances performed by the votaries of false religion in distant countries. O, that the Lord would make our benighted countrymen spiritually acquainted with the Atonement of His blessed Son; with what abhorrence would they then turn away from these abominations!

There are others who go there to make atonement for their sins ; and, among this class of the superstitious, you generally find all the abandoned females of the country. When the penance is finished, the grossness of the language used is most disgusting. They tell you the demerit of sin cannot be more than the punishment they underwent—the penance will take away the guilt, and some whisky will wash away the remembrance of it.

When the work of penance is finished, all repair to the tents ; the drinking then commences, and in the evening the island is more like the ancient Cyprus, when dedicated to Venus, than a place to which the frequenters of it ascribe holiness. It is polluted with drunken revels and the most gross debauchery.

#### POPERY IS THE NEW RELIGION.

Popery is the *new religion*. We ask Romanists, "Where was your doctrine of Purgatory before the year 1438?" We defy them to prove it a day older. We ask them, "Where was the doctrine of Transubstantiation before 1215?—Of Venial Sins, and the Sacrifice of the Mass, before 1563?"—We defy them to prove them a day older. We might go through the list of their errors, and prove them to have been brought in by wicked Popes and corrupt Councils. But we will content ourselves by furnishing our readers with a table of the dates of the principal Popish errors, so that they may say to their adversaries, when accused of holding *new* doctrines, "Yours are the new doctrines—*ours* are the old."

Invocation of Saints, A. D. 700 ; Image Worship, A. D. 787 ; Infallibility, A. D. 1076 ; Transubstantiation, A. D. 1215 ; Supremacy, A. D. 1215 ; Half Communion, A. D. 1415 ; Purgatory, A. D. 1438 ; Seven Sacraments, A. D. 1547 ; Apocryphal Books, A. D. 1547 ; Priestly Intention, A. D. 1547 ; Venial Sins, A. D. 1563 ; Sacrifice of the Mass, A. D. 1563. Indulgences introduced in the fifteenth century, but not sanctioned by a Council till A. D. 1563.

#### PRAY, PRAY, PRAY.

Those great and good men, the British Reformers, used to wind up their godly letters to each other very frequently with the emphatic words, "Pray, pray, pray." And, indeed, without prayer nothing can succeed. Doubtless, we owe the blessed and glorious Reformation much to the fervent prayers of the devoted servants of God. As we are engaged in humbly striving to perpetuate the inestimable blessings those martyred soldiers of Christ won for us by their toil, their prayers, and their blood, we ought not to let the all-powerful weapon of prayer to rust. We shall, therefore, stir up the minds of our devout readers monthly to the exercise of this most important privilege, by heading our monthly record of Protestant doings with the Scriptural injunction—"Pray without ceasing."—1 *Thess.* v. 17.

## A ROMISH PROCESSION.

Our Operative brethren are too sincere and devout worshippers of the Lord Jesus Christ to render it necessary for us to warn them of the sin of bowing down to any created thing. But as Popish processions may very soon be more frequent than they have been for many years, (such is the restless and pushing activity of the Papists), it may not be amiss to give the following anecdote of Lady Jane Grey, and to urge upon our readers the duty of staying away from all Popish sights and ceremonies whatsoever—no matter whether they be the consecration of an idolatrous mass-house, or a procession, or a poor victim taking the veil, adorned with a chaplet of roses round her head, as the beasts of old were who went up to be offered to the heathen gods. Alas! that man should treat with such refined cruelty that sex which was meant to be the solace of his dark moments, the heightener of his joys, the soother of his grief, the brightest ornament of the domestic hearth, and the mother of his little ones.

Fox and other historians relate that Lady Jane Grey, when very young, was at New Hall, in Essex, where Queen Mary (then princess) resided. One day, passing through the chapel with Lady Ann Wharton, that lady made an obeisance to the consecrated wafer, hanging, as usual, in a box over the altar. Lady Jane, seeing this, wondered, and asked, if the princess was coming? Her companion replied, "No," and said, she made the obeisance "to Him that made us all." "Why," said the Lady Jane, "how can that be he that made us all, *for the baker made him?*" This being told to the Princess Mary, "she did never love her after."

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 THE CHRISTIAN APOSTACY.
 

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NOTHING, we conceive, can be more striking than the views which we have brought forward from Scripture touching Popery. They at once commend themselves to the understanding. There is nothing forced or unnatural about the interpretations we have given—if, indeed, we can be said to have given interpretation at all. We have rather simply pointed to the thing and its description, and left our readers to their own conclusion than forced ours upon them; and assuredly we may say with Baxter of the beast brought before us in the Revelation, "if the Pope be not he, he had ill luck to be so like him." Yet we have not touched upon the half or the quarter of that which marks out Popery as the Babylon foredoomed of God.

A CLUE TO UNDERSTAND MANY DARK PASSAGES OF SCRIPTURE.—Be it remembered, then, that the Romish Churches—



the mystic Babylon—the persecuting oppressor of God’s saints—red with the blood of thousands of suffering witnesses of whom the world was not worthy—the idolatrous corrupters of God’s services—rendering homage, and worship, and prayers, and vast thanksgivings to saints and angels and dead men and women—robbing the people of their birthright, the word of God, and triumphing in, and profiting by, the darkness that she thus created. Be it remembered that this tyrannizing, conscience-enslaving Church is **BABYLON**.

In the fourteenth chapter of Revelation, we hear an angel proclaiming—*Babylon is fallen! is fallen!* In the eighteenth chapter we find the same proclamation awfully repeated, and woes and torments denounced on her and all her followers. The whole chapter is made up of these threatnings. Now, it is worthy of remark, that this chapter is very nearly the same as the fiftieth and fifty-first chapters of Jeremiah—indeed, there is scarcely one sentence in it that is not the same as some sentence either here or elsewhere in the prophets Isaiah, Jeremiah, and Ezekiel. The language applied in them to liberal Babylon is applied in the Revelation to Popery. Now, this is a clue to us of a very important character. It will enable us to read the ancient prophets with fresh interest. Ancient Babylon is a constant subject spoken of by almost all of them. Here, then, we learn that what is said of them by ancient Babylon may be fairly and reasonably applied by us to modern Babylon and to our own times; it, therefore, becomes fraught with double interest.

**A REMARKABLE CIRCUMSTANCE TOUCHING ANCIENT BABYLON STATED.**—One of the most common idolatries into which the ancient Israelites fell was the worship of Baal. This kind of idolatry was greatly promoted by Jezebel, the wife of King Ahab. In fact, the most ordinary readers of Scripture must know that the service of Baal or Baalim was the great reproach of God’s ancient people. Now, first, we should say that Baalim is merely the plural of Baal—as we say cherub, cherubim—so we say Baal, Baalim. The question is—Who was this Baal? He was the same as Belus and Bel, and was a deified Phœnician king. Virgil mentions him in these lines:—

*Implevitq; mero pateram, quam Belus, et omnes  
A Belo, soliti.*

“She filled with wine the bowl which *Belus*, and all her ancestors from *Belus* down, had used.”

Now this Belus, or Bel, or Baal, was the first King of Babel after Nimrod; and the first (as it is written) that ever was reputed a God after death: whence it came to pass after—

wards, that all dead men, who were thought to be Gods, were called Baals, or Baalim—just as all the Roman emperors after Cæsar were called Cæsars. Here, then, is a most striking truth: old Babel was the first foundress of that sort of idolatry which consisted in deification, or canonisation, or worship of dead men; and, therefore, in this point also, a remarkable type of modern Babylon, Popish Rome, who first defiled Christianity with similar idols, and is, therefore, well called the mother of the fornications and abominations of the earth.

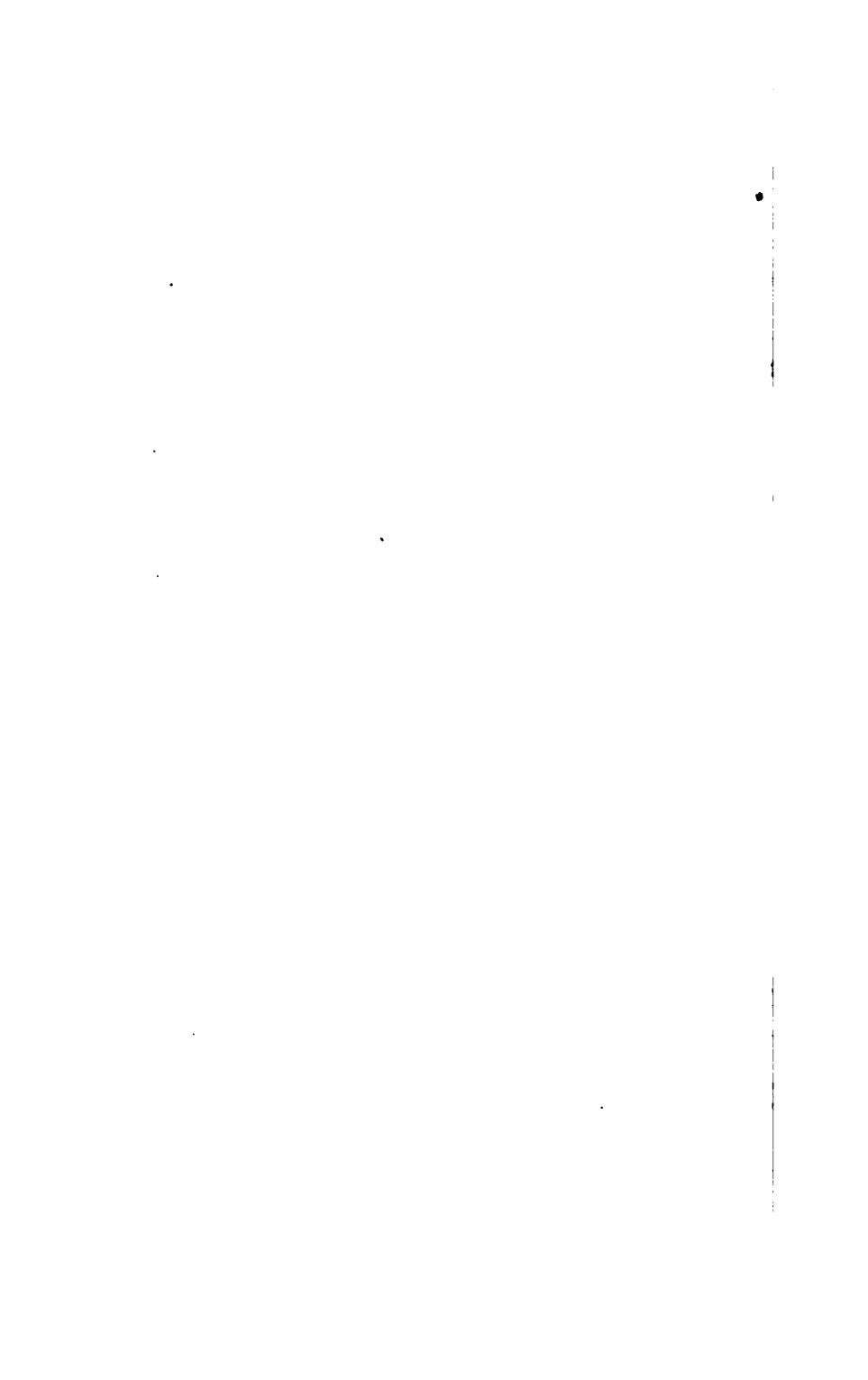
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### Treasury.

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“When the Holy Spirit completes his work in us as a spirit of grace and supplication, he worketh on the will and affections to act obediently towards God in and about the matter of their prayers. Thus, when he is poured out as a spirit of supplication, he fills them unto whom he is communicated, with mourning and godly sorrow to be exercised in their prayers as the matter doth require. He doth not only enable them to pray, but worketh affections in them, and suitable unto what they pray about. And in this work of the Spirit lies the fountain of that inexpressible fervency and delight, of those enlarged labourings of mind and desires which are in the prayers of believers, especially when they are under the power of more than ordinary influences from him. For those things proceed from the work of the Spirit on their wills and affections, stirring them up and carrying them forth unto God in and by the matter of their prayers, in such a manner as no vehement working of natural affections can reach unto. And, therefore, is the Spirit said to “make intercession for us with groanings which cannot be uttered.” (Rom. viii.) The Spirit is said to intercede for us with groans, which can be nothing but his working in us, and acting by us that frame of heart, and those fervent, labouring desires which are so expressed; and these with such depths of intention and labouring of mind as cannot be uttered. And this he doth by the work now mentioned. Having truly affected the whole soul, enlightened the mind in the perception of the truth, beauty, and excellency of spiritual things, engaged the will in the choice of them, and prevalent love unto them, excited the affections to delight in them, and unto desires after them, there is in the active discharge of this duty of prayer, wrought in the soul by the power and efficacy of his grace, such an inward labouring of heart and spirit, such a holy, supernatu-





souls per parish! The real number of parishes is eighteen thousand nine hundred and seventy-two. Then come three hundred and twelve thousand secular priests, besides two hundred thousand inferior clergymen, and all the monks and nuns! That is to say, there are about fifteen priests to every parish of eighty-five souls. The real number of parochial clergy is sixteen thousand six hundred and eighty-nine, besides which, there are five thousand seven hundred and seventy-one curates; that is, rather more than one to each parish of about six hundred souls. Spain has about eighteen thousand parishes. But the account of the monks and nuns is the cream of the jest. One hundred and eighty-one thousand monasteries and convents—actually ten to every real parish in Spain! And yet not quite three monks or nuns and a half to a monastery or convent! The whole number of monks, nuns, and novices, including all their servants, is ninety-four thousand. The real number of clergy, monks, and nuns (including, however, convent servants), is about one hundred and fifty thousand; while this correct chronicler makes it about seven hundred and fifty thousand!”

**A LIE.**—A lie is a desperate cowardice; it is to fear man and brave God.

**PAIN.**—Man is the only animal observed to take cognizance of another's pain.

Men are grateful in the same degree that they are resentful.

If you look for a friend in whose temper is not to be found the least inequality, you look for a pleasing phantom.—*Blair*.

The last stage of vice is that which disdains concealment, and, glorying in its shame, has ceased to blush.

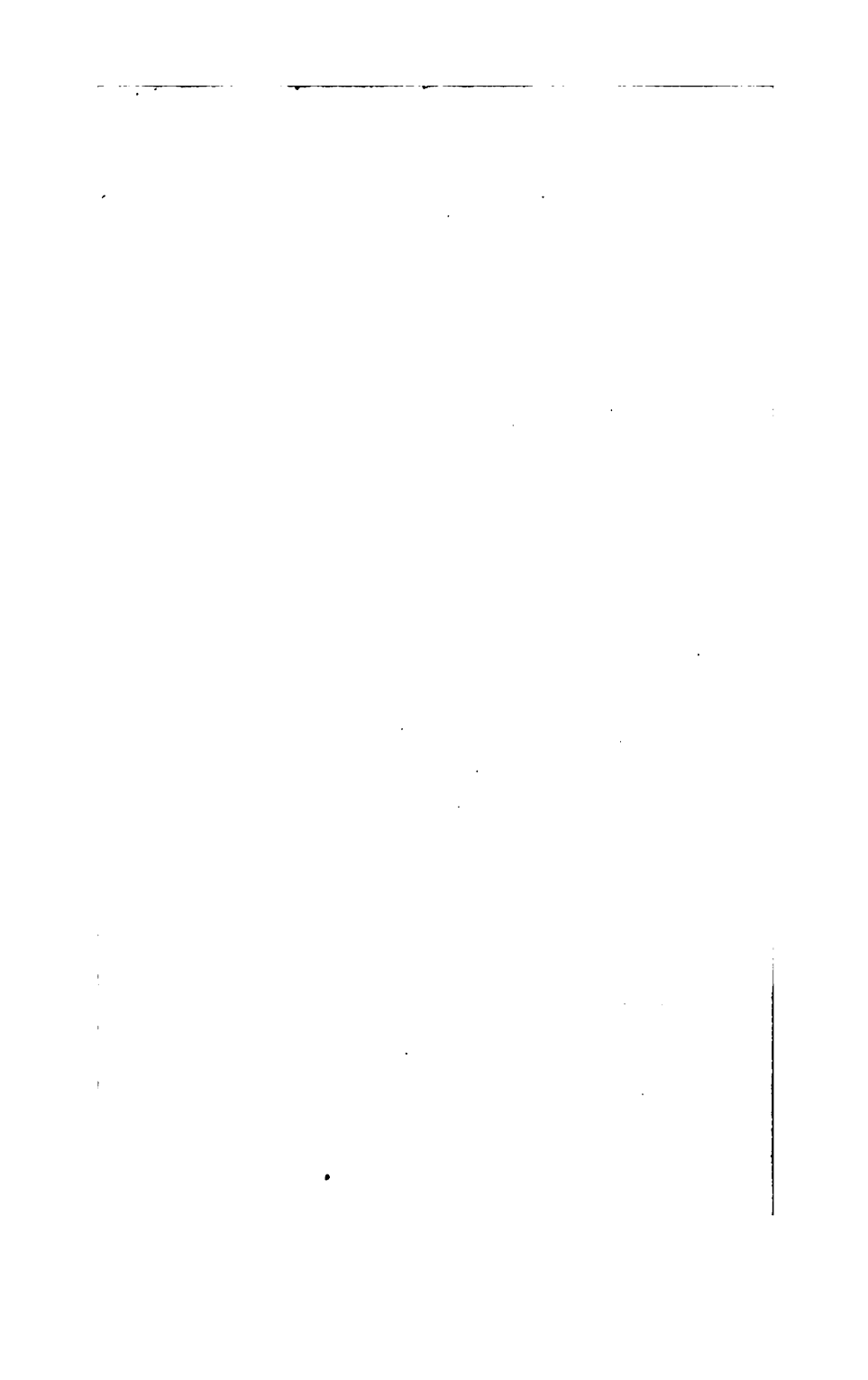
“MY KINGDOM IS NOT OF THIS WORLD.”—Isaiah xviii. 36. The evident meaning of our Lord here is, that his is not a temporal kingdom, established by temporal means, or for temporal ends. Hence that it is a spiritual one, having spiritual objects in view.

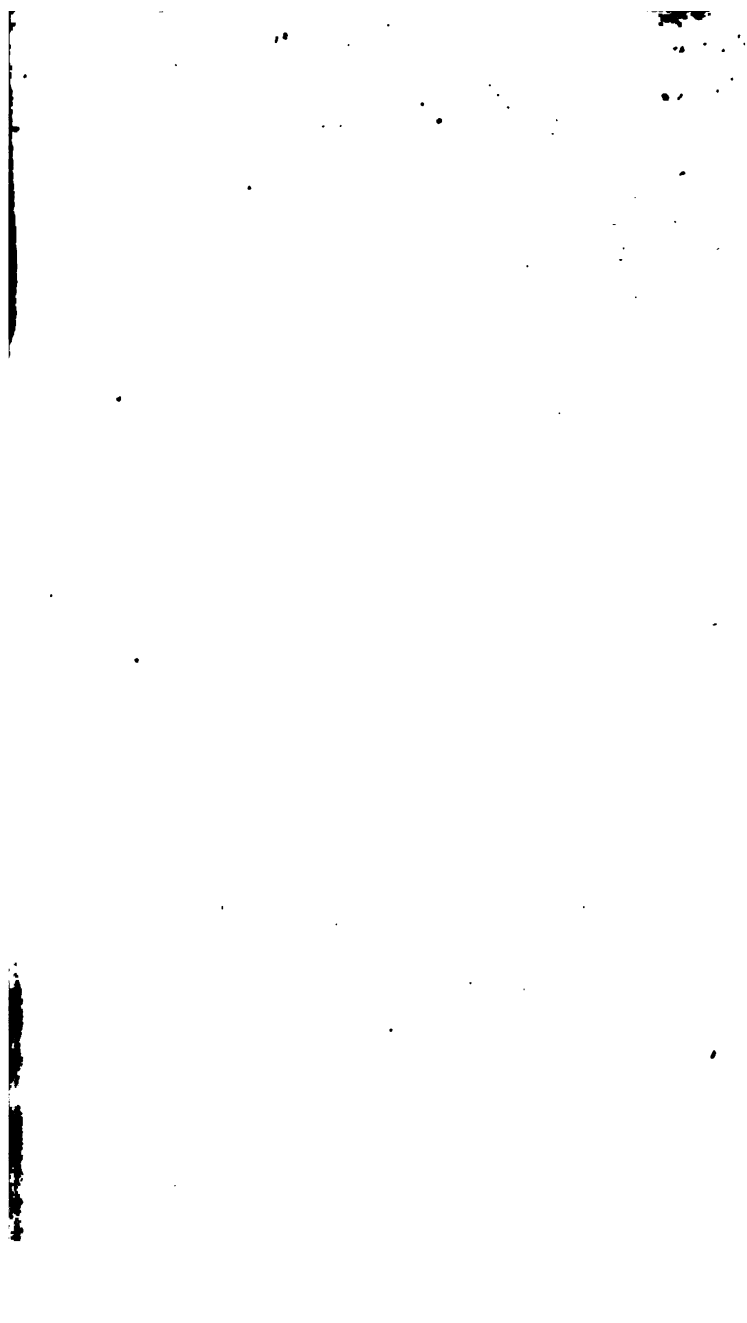
It would be supposed that there is little or no room for discussion of this point, were it not the interest and habit of some to cavil and dispute, and to strive to deprive us of the use of this world under plea of abuse.

“ENDEAVOURING TO KEEP THE UNITY OF THE SPIRIT IN THE BOND OF PEACE.”—Eph. iv. 3.

THIS unity is by no means what some persons would have it. It is a unity of heart and soul and spirit; but it has peace and good order, together with all that is unto real edification, in view. It keeps to the great principle, endeavouring to estimate it by love unfeigned.

E. W. B.









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